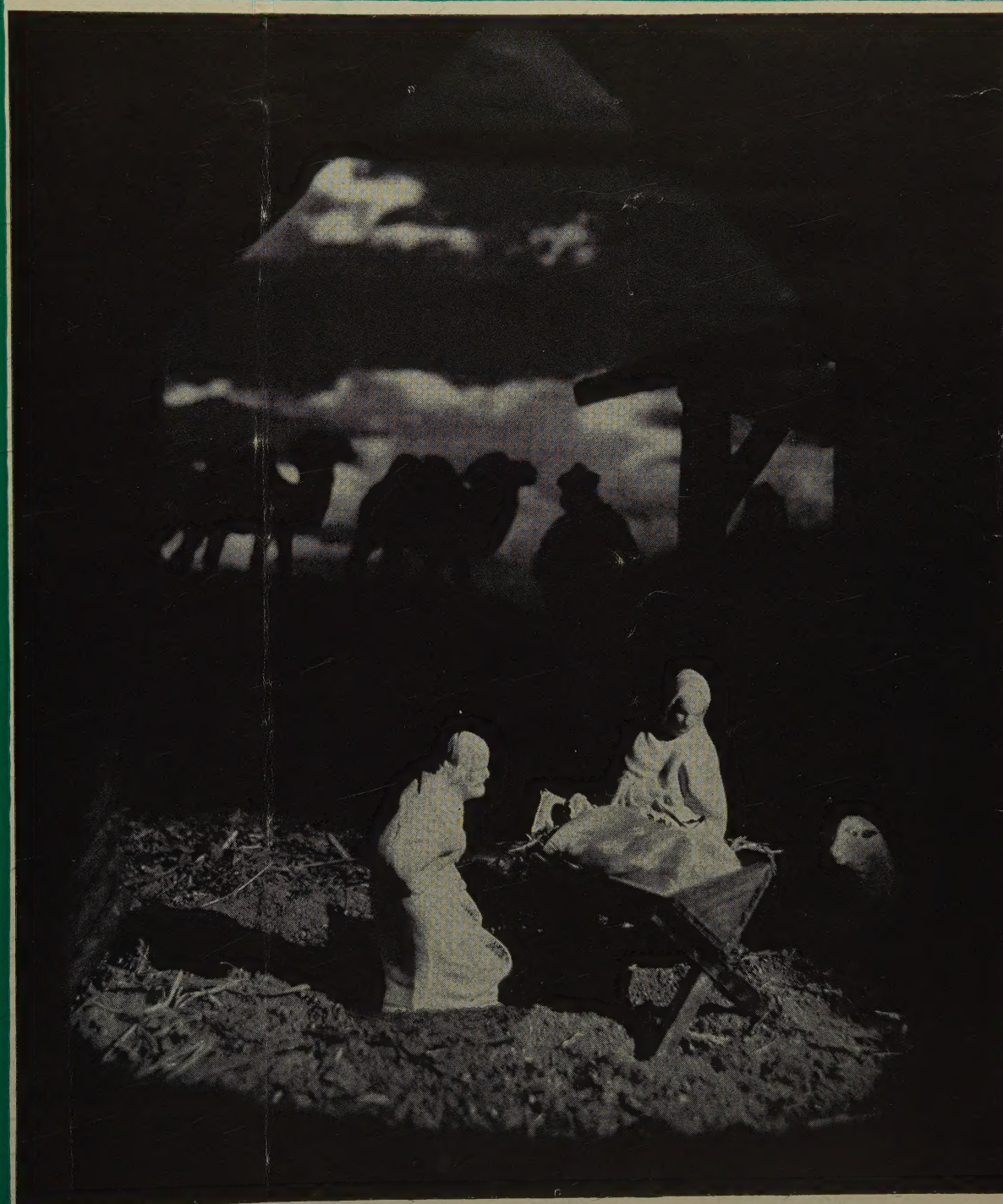
# The Pastor

DECEMBER • NINETEEN FORTY FOUR



AND THE WORD WAS MADE FLESH....

# The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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# editorial

CHRISTMAS? Why should this date on the calendar change the whole atmosphere in Christendom once a year? Why should the Christmas season mean for large numbers of people the return of cleansing emotions and healing idealisms as though angels had visited earth?

Christmas marks a sharp break from the routine our world follows during most of the year. On Christmas, the newspaper editorials reverence Christ and disparage Caesar. The dance bands pause from their latest "hits" and play the timeless Christmas carols. Program directors for the radio stations bring out the script about Scrooge, whose transformation from a selfish exile into a lover of mankind reveals perennially what Bethlehem can do to man's heart. On Christmas, we suddenly realize that the music of church bells is our modern world's true music. We realize how very appropriate it is for innumerable choirs to call the faithful in Christendom to Bethlehem, as though Bethlehem after all were the most important fixed point in our pilgrimage.

And we take it for granted that the faithful will come to pay their tribute to Jesus of Nazareth in their own ways. They will come from many lands because the truth of Bethlehem belongs to all peoples. The Chinese scholar and the Italian artist, the Anglican bishop and the Mexican laborer, the Greek Orthodox priest and the American Negro soprano, the Indian craftsman and the German missionary surgeon—all will join the invisible multitudes of many centuries in voicing the absurd claim that Bethlehem is the key to history and Jesus Christ is God incarnate in human flesh.

But how do they know? Perhaps they have learned this truth from the works of scholars who have pondered deeply the unaccountable influence of Jesus upon history? Perhaps they learned it from a realistic study of history itself? Perhaps they have taken the testimony of the saints?

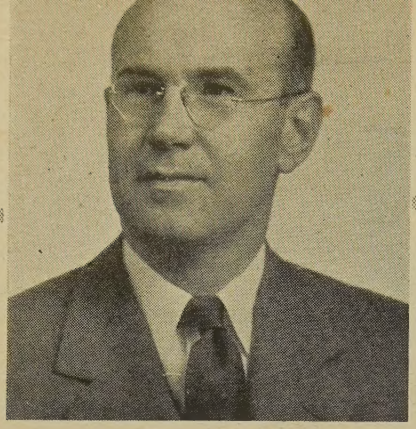
No, the faithful have met Jesus Christ in their own experience. The conclusion of an early band of His followers has been the conclusion of Christians in every age: *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

By experience, then, Christians have learned that Bethlehem is the greatest fact in human life. Christians see the will of God in the Advent, and their vision of the living Jesus has served to draw the contradictory threads of life together. In Jesus, God himself takes the initiative to effect the rescue of mankind: He comes in the visible and the sensible in order to offer a pattern of the good life, a divine friendship, and a cause for man's striving. In Jesus, God begins where man is, not to cancel man's struggle but to effect redemption through struggle. In Jesus, God uses the first principle of education to reach mankind. Christians believe in a religion of redemption *and* achievement.

If by experience Christians are sure of the truth of the Incarnation, the struggle against evil individually and socially takes on a terrible meaning. If God values human life as highly as our doctrine of the Incarnation says He values it, our modern world had better beware! The bloody and blasphemous age in which we live stands under judgment. If the Incarnation means anything, it means that a world where children starve in ugly slums must be intolerable to all who choose the banner of Christianity. If the Incarnation is a reality, we have a social gospel which has some power back of it!

The conclusion of the matter is that Christians must face in our time the question: Dare we accept the Incarnation and what it involves for living? Once a year, at least, humanity gives expression to its longing for the truth of Bethlehem. Christmas causes such a change in atmosphere because even the non-Christian world is trying to grasp the reality behind our Christmas forms and customs. Whether people admit it or not, they are seeking the Incarnate Christ.

But what does this mean for the Church? It means simply that we must declare with boldness our boldest creed—that *the Word was made flesh.* This creed needs not so much to be argued as it needs to be proclaimed through our living—proclaimed so powerfully that men will be compelled to make some response to Jesus Christ.



# The Resurgence

BY EDWARD THOMAS RAMSDELL

Dr. Ramsdell finds the cause for the resurgence of Christian thought in a twofold proposition: the foundations of our culture are trembling, and they are trembling because they have been falsely laid. He is a Methodist clergyman and associate professor of theology and philosophy of religion in the Vanderbilt University School of Religion. His second article on contemporary theology will appear in January.

IT IS difficult to doubt that Christian theology in our time has entered a new phase. It is powerfully resurgent. Christian insights are being rediscovered with a sense of their vital relevance to the problems of our day. Christian truths are being restated with a creativity that marks our period as perhaps one of the most significant since the beginning of the Protestant Reformation. It seems very probable that some of the books written in our time will assume classic importance in the Christian tradition. Certainly the Gospel is being preached in many a pulpit with new and imaginative power. A sense of the reality and urgency of God's revelation is capturing countless minds that have long been preoccupied with man's side of the God-man relation. The Bible is being read increasingly, not merely as good literature, not merely as a record of the moral and spiritual development of the Hebrew people, but as a vehicle for the dynamic Word of God.

What, we may ask, is the meaning of this resurgence in Christian theology? What has led to it? What is its essential content? Can it be dismissed as a matter of abnormal psychology in the face of a world-wide crisis? What happens, in the light of it, to the important and well-established perspectives to which liberal thought has been so long accustomed? Does Christian faith require, for example, the negation of philosophy or does it illuminate the philosophical enterprise? Does it involve the repudiation of science and scientific methods, or does it give new meaning to the scientific spirit? Does it mean a conservative withdrawal from programs of social construction, or does it provide a more profound undergirding for the demand for a better world? Does it dismiss the religious mysticism of mankind, or does it take it up into the framework of Christian truth? Does it reject the historical methods of biblical criticism, or does it make clear how the Eternal Word of God is spoken through the relativities of the historical process?

These are questions with which we shall be concerned in this series of articles. They involve a re-examination of current trends in Christian thought in the light of the rediscovery of Christian insights. Such a series constitutes, in the nature of the case, a personal confession of faith, but one does not need to read very widely in contemporary Christian writing to recognize the increasing commonness of such confessions.

In this first article, we are concerned with the question: why this resurgence in Christian thought? The answer, common to those who are experiencing the "new birth," is a twofold, but very simple, proposition: the foundations of our culture are trembling, and they are trembling only because they were falsely laid.

We are becoming used to the notion that ours is a time of crisis, that our culture is threatened with disintegration. Many a prophetic voice has spoken in our day with the clearness of an Isaiah or a Jeremiah. Perhaps, indeed, the judgment has been so commonly heard that we tend to gloss over it. But if we keep to fundamentals we cannot, we dare not, forget it. Unless something radical happens to the moral and spiritual life of our western world, that life is bankrupt.

Much could be suggested for the credit side of our modern life—what is less obvious is that the ledger fails to balance. There are great "buts" that stand over against every alleged asset. We have been proud to throw off the shackles of obvious superstition, but we have become involved in the newer superstitions of secularism. We have boasted of our emancipation from a tyrannical authoritarianism, but we have fallen slaves to new tyrannies. We have opened up the formerly unknown parts of our earth for human settlement and exploitation, but we have not yet learned how to live together in any part of the earth. Science has pushed the bounds of knowledge of our natural world to incredible limits, but we have lost the vantage point of an eternal and spiritual perspective. We have learned to think in scientific terms, so that even our philosophies (and some theologies) boast of being scientific, but we have become increasingly less sure of ultimate values. We have developed techniques that solve almost any kind of external, environmental problem, but we are unable to make men love justice and mercy. Big business has achieved means of production beyond the wildest imaginings of our grandparents, but it cannot guarantee happiness or creative living. Collective action has proved that physical conditions can be made to respond to its reforming purpose, but it cannot of itself produce genuine community.

The pragmatic criterion suggested by our Lord provides the crucial question: by what fruits is our modern culture to be known? The most obvious fruits are two global wars within a generation that have wrought unimaginable devastation, that have made the sacredness of human life a mockery, that have broken the bodies and minds of millions, that have split the spiritual life of our world by consuming hatred and abysmal mistrust. Class is pitted against class and nation against nation. Racialism is growing in intensity and ugliness. The moral consciences of men have become so addicted to relativism and expediency that the notion of a moral order in the universe ceases to

control, Science, the instrument by which man might realize a better world, has become an instrument of demonic destruction. Nowhere in secular life is there a faith strong enough to bring men together, to give them a sense of common direction or a goal of common values.

The foundations are trembling because they have been falsely laid—in the wisdom of men. The ancient Jews grounded education in man's relation to God. The great "Shema" (Deut. 6: 4-9) has been the nucleus of all Jewish education and culture. Early and medieval Christianity lived its life in this world within the framework of faith in God. The great universities of Europe were founded as institutions for the study of Christian thought. On every hand the judgments of men presupposed a faith in the living God. But not so our modern culture. Its foundations have been secular. Man has become increasingly sure of himself. Modern discovery and invention, the expansion of scientific knowledge, the application of that knowledge to industry, mass production, engineering miracles—these have deluded man into an all-sufficient self-trust. Man can do anything. He can solve any problem. All that is necessary is thorough training in scientific methodology.

The confidence of modern man in himself has not been merely intellectual and technical, but moral and spiritual as well. He has dismissed the notion of sin and become content with his own essential goodness. At the very least, the character of man can be made to order with the proper environment. Not only is man essentially good, but he is becoming better. Moral and social progress are guaranteed by the evolutionary process. Herbert Spencer was confident that the virtues of man would inevitably increase with the ongoing of the social process. And Karl Marx was equally certain of an economic millennium, embodying essential justice, to be realized through the dialectic of history. True it is that our culture has done a kind of lip-service to God, but actually the faith of modern man has become more and more man-centered. The Bible has either been dispensed with altogether or treated merely as a record of the moral and religious experiences of the Hebrew people. To modern culture, Jesus has become nothing more than perhaps the greatest of the prophets—at best a worthy historical example. Modern man has commonly lost the sense that God has ever really spoken or provided the means of redemption. In man is our goal and in man is our power to realize it. Henley's "Invictus" voices the kind of heroic humanism that has so widely permeated our culture:

*I am the master of my fate;*
*I am the captain of my soul.*

When evil as colossal as that which faces us in our day arises, can we rationally assume anything else than that man has in some fundamental way violated the moral and spiritual laws of God's world? Is our modern culture reaping anything else than what it has sown? Is it enough now to plead that we simply need more of secular education, more science-mindedness, more freedom for business initiative, or more collectivism? The more searching question is: why, with all of our education and scientific training, cannot men be more rational? Why is it that we have become involved in the use of science as an instrument of mass destruction? Why is it that industrial expansion or improvement in external conditions of living do not automatically produce the experience of community?

Is there anything clearer than that we have been living by a lot of half-truths? Man is rational. Man is good. Man is self-sufficient. Man can be educated to the good life. Progress is inevitable. Scientific methods guarantee results. Economic change suffices. Is it not just these partial truths that have led us to the abyss? Everyone of them involves such an oversimplification as to distort the facts.

One might recognize the exaggerated self-confidence of modern man even from the vantage point of the ancient Greeks, who were far more modest in their rationalism. Socrates knew that wisdom begins with the understanding of one's own ignorance. Plato believed deeply in the Eternal Good and in God, but he expressed his rational faith in terms of myths which bespoke the mystery which transcends all explanations. But certainly, too, and even more profoundly, one recognizes the self-centeredness of modern man from a Christian perspective. And that is exactly what is happening with a great deal of Christian thought in our day. It is sensing anew the vital relevance of biblical insight into egocentric preoccupation as the basic problem of life, a problem that can be realistically met only as we understand our relation to God.

Modern man has forgotten his "creaturehood." He has overlooked the characteristic tendency of his will to assume a false independence. Indeed, he has had no very profound faith at all. His ideals have reached very little farther than himself. He has had little else to proclaim than man's hope in man. If he has spoken of salvation, he has assumed that he himself could manipulate it. If he has spoken of God, he has done so haltingly and tentatively, or with a kind of static literalism that illuminates no contemporary problems. Modern man has had no real sense of accountability to God.

Many a thoughtful Christian in our day is rediscovering that our religion is full of insights that relate immediately and searchingly to our predicament. Important as self-confidence is, it can be neither stable nor genuinely creative unless it is grounded in faith in God as the source of all that is good. Important as is the sense of man's goodness, that sense is ultimately self-defeating unless the goodness is seen as God's creation and in relation to man's willful neglect of God as the radical evil of his life. Important as science is, and certainly the problems of our natural environment will not be solved apart from scientific understanding, it must be caught up and sustained by a vital faith in God, else it will destroy itself and mankind.

The perspectives of "the rational man" and the "naturally good man" and the "necessity of human progress" —these are perspectives which are now revealed in their lack of realism and utter insufficiency. They have permeated modern culture with a romanticism that is ultimately self-destroying.

Christian theology in our day is resurgent just because the basic insights of our religion are being rediscovered in their vital relevance to our cultural predicament. In the light of these insights it can unmistakably be seen that new foundations must be laid. In the next article we shall consider the essential content of this faith in its concrete relevance to the personal and cultural problems of our day.

# Slants on the Secular

LOUIS J. HALLE, JR., wrote a most important article in the *Saturday Review of Literature*, October 7, 1944, under the title of "Mr. Simple on Racial Equality." Mr. Simple read a pamphlet on the scientific basis of the equality of the races. He turned from it in disgust, however, and insisted that that kind of thing played right into the hands of the Nazis. When his friend questioned him as to his position, he finally said that the only real basis for racial equality is that men are equal in the sight of God. He insisted that to rest the doctrine of human equality on the physical, mental, or cultural attributes of men is providing your enemy with a weapon that he can use better than you. The only firm foundation is to insist that all men are equal under the moral law; all men are equal before their Maker. This would imply that the ideal of human brotherhood rests on God and is essentially a religious concept.

I WOULD hesitate to refer to the *New Yorker's* feature "The Talk of the Town," if it were not that I recall that one of the most brilliant professors of religion in this country says that, in his judgment, the *New Yorker* is required reading for every preacher. A hasty glance at the October 14th issue of the *New Yorker* reveals these interesting items: (1) The Plaza Hotel offers bananas on its breakfast menu for twenty cents, but if the banana is sliced it charges thirty cents. (2) It has been decided that in the interests of international understanding the Russian character on Eddie Cantor's program shall no longer be called *The Mad Russian*, but shall be referred to as *Our Russian Friend*. (3) A school librarian happened to use the word "worker." One little girl whispered to her companion, "Isn't that a Communist word?" (4) There is an interesting note concerning Professor Brogan who has written the book *The American Character*, which is to be the Book of the Month Club choice. Despite the fact that he once referred to the *Chicago Tribune* as the Chicago Drainage Canal, he insists that he is still optimistic about America.

IN the November 4th issue of *Collier's Magazine* there is an article entitled, "Children of the Underground," by Arnold Haverlee. It is the story of the resistance put up by school children in the Scandinavian countries, particularly in Denmark. Here are youngsters, some of them only five years old, who have been put on trial by the Gestapo for sabotage. It is amazing how helpless the Gestapo has been against an underground made up of children. Yet the author has to go on and ask this further question: What kind of citizens will these children be in the future, when the Germans have been driven out? They have been living in an atmosphere of hatred and lawlessness. Will it be possible to transform them into good citizens when the war is over?

Thus there is revealed the fact that the very courage which war engenders in life becomes the kind of thing which prevents a real peace from being established. For a whole generation of children in the occupied countries the war will not be over when the Germans have been driven out. And for Western Civilization the effects of the war will not cease when another armistice is signed.

ONE of the most bitter tirades against the Church and its ministry is to be found in the October number of *Harper's Magazine* under the title, "A Soldier Looks at the Church." The author is Russell C. Stroup, a chaplain now and formerly minister of the First Presbyterian Church of Lynchburg, Va. The author's thesis is that so far as the men in the army are concerned the Church simply does not exist. Or if they think of it at all, they think of it as merely an old woman's institution that talks about bad things like swearing, shooting craps, and getting drunk. The average preacher, says the author, knows nothing about life since he has been living a sheltered existence from his youth up. The Church, says Chaplain Stroup, must reform itself by practicing its own creed. In its present status it is much like an actor who has passed his prime and no longer has an audience, but continues the sad task of going through his little part.

I hardly ever meet a minister of the kind this man speaks about, nor have I often seen a church such as he describes. That these tendencies are at work among us, we should not want to deny and we will read the article with an open mind. But it certainly presents a one-sided view and will not be regarded by many who know the church in its entirety as a picture with very clear perspective.

Let the brother read Van Dusen's little book entitled *What Is the Church Doing?*

ANY who believe it is going to be easy to have a peace after this war not based on revenge and black hatred had better not read Edgar Snow's article, "Here the Nazi Butchers Wasted Nothing," in the *Saturday Evening Post*, October 28, 1944. From Maidanek, Poland, Snow cabled the story of a factory set up with German efficiency for the one task of killing and getting rid of the bodies of thousands of prisoners. One witness insisted that on a day last November, between 17,000 and 20,000 men, women, and children were killed. And a professor of Lublin University estimates that from the amount of human ashes they recovered from graves in near-by fields there must have been altogether nearly one million dead. The most terrible thing about the whole picture is that the killing was done not in the blindness of passion, for the Germans had organized with the utmost efficiency a method to kill thousands of people and to salvage all their belongings for German soldiers. In one room there are thousands of shoes, many of them babies' shoes which were taken from the victims. In another place there are the pictures and trinkets which these people had brought with them. In still other places there are stacks of clothing taken from the prisoners. These will be sent later on to people in Germany and to the soldiers. Even the ashes were sold to farmers for fertilizer. Surely this is the greatest crime of all—that a civilized, intelligent people can bring themselves to kill, murder, and rob as if it were a legitimate business. With this before our eyes, we know that the establishment of peace will probably bring disillusionment to those who expect too much.

*(Gerald Kennedy, pastor, Lincoln, Neb., is the guest contributor of "Slants on the Secular" for this issue. The new feature, "Slants on the Religious," was prepared by the editor.)*

# Slants on the Religious

IN the twilight of the year, thoughtful observers are writing pessimistically about our chances for a world of decency after the war. *The Christian Century,* for example, makes a typical comment concerning the end of the war: "No hearts are lifted exultantly at the first shafts of a new dawn flickering across an expectant horizon. Instead, harried man, worn and exhausted by the terrors of these years of torment, finds himself trying to gather his weakened powers for a blind adventure into the unknown." The dawn of victory, continues the editorial, "is leaving us a world brutalized, a world torn apart, a world full of new and strengthened hatreds and suspicions, a world from which faith has all but fled."

It was to such a world that angels announced the Glad Tidings nineteen centuries ago. Few in that world heard the angels sing or saw the Star, but even as events took their most cruel turn the time was fulfilled for the beginning of a new order upon earth. Silently but decisively there was a shaping of events for the sabotage and defeat of evil. Our Lord's coming must have caused less of a stir than the marching of a single arrogant Roman legion through Jerusalem's gates.

We remember with gratitude during this holy season that the divine transformation has always started in the tiny affairs that the vain world despises. Perhaps we have been looking in the wrong places for salvation.

RELIGIOUS News Service has recently released five articles in the secular and religious presses on the World Council of Churches. Writers of this excellent series are Henry P. Van Dusen, Henry Smith Leiper, John C. Bennett, Roswell P. Barnes, and Samuel McCrea Cavert—names familiar to students of the ecumenical movement.

The picture which these articles reveals is an encouraging one. It is a picture of Christian communions reaching across geographical, intellectual, racial, and social barriers to aid refugees, to serve prisoners of war, to promote research and study, to plan reconstruction, and to carry on other Christian tasks.

Pastors who have worked so valiantly to break down provincialism and to promote the universal ideal of Christianity in the past twenty-five years will take courage in the achievements of the World Council. Already the Council's membership embraces 85 churches in 28 lands. When the war is over, and the new Council is formed, it will be more widely representative of Christendom than any organization since the first great division ten centuries ago. This council will be empowered to speak and act within defined limits for a larger number of Christians than any body in Christian history.

OUR world is seeing a changed attitude toward clergymen taking part in politics, especially in the European nations overrun by the Nazis. In Europe, the people in their desperation have seen that clergymen were trained and able to cope with disastrous situations. Consequently, whether they wanted it or not, many ministers have had to assume political responsibilities.

There is growing evidence that American clergymen, too, must assume a more active role in party politics. *The International Journal of Religious Education* for October devoted several pages to discussions of the Church's responsibilities in political affairs. One writer (Ralph W. Gwinn) had this to say about the clergy: "Of course, the church as a corporate institution cannot be involved in preferring one person or party as against another. But it is high time our ministers ceased being sterilized as citizens. They are among the best leaders we have. More than any other group they are responsible for the beginning of free institutions. . . . They prepared the wills and hearts of our ancestors to be fit to be free and to fight for freedom long before and after the Revolutionary War. As individuals, they took a position, attended conventions and assemblies and held offices, and they did not lose their congregations in their churches. Today, too many, for the good of our country or for Christianity, are afraid to take a position, or they entertain a false notion of what they ought or ought not to do as preachers to Republicans or Democrats."

We do not know how the notion got around that pastors should keep hands off party politics. At any rate, there is much counsel to the effect that we must keep ourselves unspotted from the political struggles that have so much to do with human welfare. Such counsel seems to us a counsel of the devil, who would like for us to go on forever aloof from political affairs.

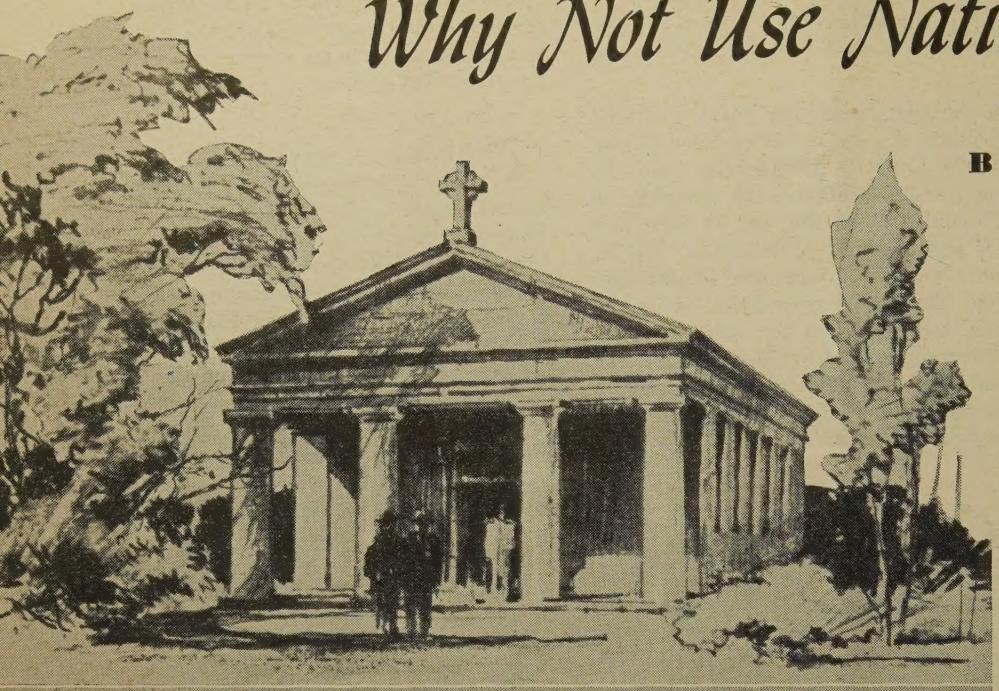
THE United Stewardship Council's 25th annual report shows that Protestants in Canada and the United States increased their contributions to all causes this past year. Twenty-three major denominations with a membership of more than 26,000,000 exclusive of infants, gave $441,868,327 to local church expenses and missions. Contributions increased 21.7 per cent for benevolences and 10.4 per cent for local congregational expenses over the preceding year. But the giving is low in proportion to the national income—now 140 billion dollars. Several reasons are given for the increased giving, such as increase in the general income, *increased teaching of Christian stewardship in local churches,* and special war emergency drives.

It is clearly apparent that the great majority of ministers are taking seriously their tasks of teaching Christian stewardship. In doing this they are having to fight a dangerous tendency—namely, that a few of the more influential laymen will be satisfied with a financial program that does nothing more than raise the budget. It is easy for churches to decide in times of prosperity that education for Christian stewardship is too much trouble.

THE intellectual climate of the age has been one of cynicism so long that churchmen are always in danger of yielding to negativism and despair. We are astonished at the number of journals in the religious world, for example, which live because of their shallow criticism of persons and institutions. Editors are always tempted to take the easy way and engage in guerilla warfare within the Christian community. But it should make us repentant in the church to read these words from Sir Richard Livingstone's book published in England recently, entitled *Education for a World Adrift*: "Prophets criticize because they wish to reconstruct; the positive element in them far outweighs the negative; cynicism and flippancy are words they do not know; a vision of better things dominates their mind and drives them on; their denunciation springs from an intense faith; and behind the evils which they wish to destroy rises the vision of a new heaven and a new earth. . . ."

# Why Not Use Native Resources?

BY CHARLES I. BARBER



Grecian style structure particularly suited for some regions of the far South. This chapel is appropriate for small rural communities.

Latent talent and local material resources can be combined in such a way as to produce a worthy church for any community, says Mr. Barber. He is a Methodist layman and a partner in the architectural firm of Barber & McMurry, Knoxville, Tenn.

IN EVERY section of the country many kinds of materials are available for building rural churches. Good judgment in the choice and use of material is as important as a carefully conceived plan. An inappropriate building is just as undesirable as one that is poorly constructed.

Success will come only when there is the determination to be right, combined with the knowledge of what is most appropriate. While sufficient funds are essential, cost does not necessarily determine quality. Good taste, like good manners, comes from an appreciation from within and not from the pocketbook. Divine Providence has furnished us with an abundance of building material and with sufficient intelligence to discover the best use of it if we are willing to give time in studying the matter.

Latent talent and local material resources can be combined in such a manner as to produce a lasting and worthy church building in any local community.

In considering materials, let us notice the experience of the early settlers. They were logical from necessity, if not from choice, and there is a charm about their buildings. The unpainted, hand-hewn timbers turned to a pleasing gray in the course of time. The timbers were hand cut only when saws were not available. They were hewn as smooth as possible, and not hacked, as is the case in modern imitation. The handmade bricks were of soft, harmonious colors.

The pioneer buildings were influenced more by the needs of the people and by the available materials than by precedent. The charm of the early villages was due partly to the similarity of the various units, and variety came from necessity rather than from an effort to be different.

In most sections of the country, wood is plentiful and is therefore economical. It is appropriate especially for the Colonial type of architecture and may be used in a variety of ways in other types of buildings. Where extreme economy and simplicity are necessary, wood should be used.

Where bricks are used, the sand-faced, soft-toned bricks, similar to those used in the restoration at Williamsburg, Va., are the best. Good workmanship on the part of the mason and careful consideration of color and texture are essential. Avoid using the smooth, bright red bricks.

In most localities, there may be found some examples of early brick masonry that might be used as a guide in determining good quality. Old or used bricks may be used in many cases if available in sufficient quantity. Stone or white painted wood trim is most appropriate to use with brick masonry.

In some localities, concrete or cinder blocks are cheaper than other types of masonry. If the blocks cannot be purchased locally, the members of the church could make them. Cement, sand, gravel, and cinders are found in most localities. Machines for making blocks could be rented, or wood forms could be constructed by a carpenter. Instructions for making them may be obtained from cement manufacturers.

Skilled direction is necessary, however, in the handling of concrete blocks. Stucco or concrete walls are durable and appropriate when properly used. Walls of concrete blocks should be plastered on the outside to improve the appearance. White plaster walls are especially suitable in the deep South, while the use of color in plaster walls is also permissible.

**Gothic style building illustrates a practical and beautiful structure for the smallest country chapel.**

Stone is probably the most desirable material for the exterior of a church building. In sections where the proper kind is available, it should be used. While there is nothing quite so pleasing as good stone masonry, poor stone work is far from desirable. It is singular that most stone work done in recent years is not good, even though it was done by skilled mechanics. The mason in these instances may have been striving for some exotic or dramatic effect, or may have had the idea that to be different was more important than to be consistent.

In good masonry, the units in the wall should appear to stay in place, even if laid without mortar. The walls should be sturdy and stable and should have the effect of being quiet and restful. A well-built stone wall is expensive, but the cost can be kept to a minimum by eliminating motifs, such as unnecessary buttresses and other gadgets which are used for effect.

It sometimes happens that a local building committee prefers a type of stone work that is not appropriate. This is another case where the services of a reputable architect are indispensable. Poor taste, unskilled work, and ugly buildings are expensive and a waste of money regardless of the cost.

Any seam-faced or flat stone is suitable for church buildings. The stone should be laid horizontally and with broken head joints. Round or irregularly shaped stones or pebbles should not be used. Yet many rural churches are built of this kind of stone. Marble or stone that does not split is impracticable for informal use. Cut stone trim is best with rubble masonry, unless an extreme rustic effect is desired. Stone that is easy to cut is the most economical for trim. If it is not available locally, it is economy in the long run to have it shipped from a distance. Walls of smooth sawn stone produce a formal effect which is suitable only for large city churches.

## Leadership

Certain standards, as determined by specialists in the field of education, should be available to any church. These standards, together with the local needs, should be carefully studied by leaders of the local church. The pastor should work with the teachers and superintendents of the various departments of the church school in determining the needs before the plans for the building are started.

Literature on the method of procedure and on standards should be available from the Board of Missions and Church Extension, and from the General Board of Christian Education. Unfortunately, at the present time, very little up-to-date material, giving general architectural regulations, is available from these boards.

The pastor should be on the job constantly, directing and encouraging all of the activities. He, being familiar with the needs of his congregation, should co-operate with the architect in solving, as far as possible, the present and future needs of the membership. An open-minded minister who is willing to give the time to study can furnish leadership that will assure success.

A church building that is in good state and will meet all of the local needs is not possible without the services of a reputable architect—services which are available to any group. No minister, contractor, or layman is equipped to render such service.

A competent architect will save money for the church, and this applies especially to the small church that cannot afford to make mistakes or waste money. Years of study are required in order to become skilled in architectural designing, and few ministers have had the opportunity to study in that field.

There are many ways by which individuals may participate in a building project. A skilled carpenter, working with a group of enthusiastic church members, might furnish the labor necessary to build a frame building. A member, owning a woodland of suitable trees, could help supply the lumber, while another member having a rocky field, or an old stone fence, could furnish the stone from which walls may be built. Members possessing trucks or teams could haul the materials, while others could help with the grading and excavating. The women could provide the food for the workers, or engage in other activities in which they excell.

The building should represent the loyalty, the devotion, and the finest impulses of the local congregation.

**This church was built of old bricks from a previous structure which was flooded by a lake from one of the TVA dams. The building cost $10,000.**

# The Parsonage Prepares for Christmas

BY RUTH UNDERWOOD TIPPETT

**The wife of Pastor Donald H. Tippett, of First Methodist Church, Los Angeles, discusses the unique opportunity which ministers' wives have to serve needy people.**

HOW big the Inn will have to be this Christmas to house the needy guests! As wives of ministers we occupy a unique place in the community. We have the privilege of making room in the Inn for "even the least."

I can't see how we are going to get everything done this year, but we will, I know. We always like to send Christmas greetings. Having moved several times, we have left friends across the country whom we like to hear from and remember. We always plan a special card with a message of our own—and, in addition, it seems we need to write a line to some who write to us. I don't keep up a regular correspondence with any of our former folks. I always remember one of our bishops who said, "When you leave a place, leave."

We usually have some of our high school group in to help us with the mechanics of mailing—and, with a bit of lemonade and cake, we spend a pleasant and profitable evening.

I suppose we will go caroling with our young people as we always do. It is such fun and I love to hear the carols on the night air. We always have something to eat when we come back. I find our parents like to help with the party, and it is fun to have the young folks in after caroling. With tree lights on, a fire in the grate, a bit of food, and the beautiful Christmas music which comes in over the air, we have a wonderful setting for celebrating the birthday of a King.

Another thing we always do is to prepare Christmas baskets for needy families in our community. Our whole church participates in collecting the materials for the baskets. Even the smallest carry their bit and place it in the manger on the Sunday a week before Christmas. The young people pack the baskets, but we never deliver them ourselves.

We have a regular delivery truck take the baskets as they do any other Christmas delivery. People used to get a thrill out of taking a basket to a less fortunate family, but too often a child's heart is broken when he realizes that his own parents cannot supply his Christmas; too often a high school child has to open the door for his more fortunate friends to bring in a contribution. We try to bring happiness without leaving scars.

We always clear our names, of course, with the local social agencies to know that our efforts are not misdirected.

I like the suggestion of one of our church publications which asks us to put a toy for a foreign child in the boxes we send overseas. This may be late for Christmas, but I should think we could send something a bit late. You know how the children over there say, "Have you any gum, chum?" or "Any candy, Andy?"

I have always kept Christmas Day pretty much a family day. A few folks drop in, but we don't encourage many callers. I would rather have friends in on New Year's Day, but that is another story. We feel we owe it to our children to spend the day with them.

Many of our good members will feel sorry for us, since we will be alone this year. You know how good they always are. We will be invited out to dinner. But there are others in our church who will pass unnoticed. I'm going to have some parents in our church plan dinner together—as many as would like to—and we will have dinner at the parsonage unless it gets out of bounds. If it does, we can have the dinner at the church—I am there so much of the time the church is like a second home anyway. We have asked the U.S.O. to send us boys who are in need of a place to go for Christmas. We debated whether or not to put our request in at the Officers' Club, but decided in favor of the G.I's. There are so many younger boys just out of high school in the regular service who need us more than the older boys who are officers.

About a year and a half ago the mothers of our church organized what we call an "In-As-Much" Mother's Club. We are all mothers of servicemen and women and we meet all day once each month. We accomplish much. First of all, we are an outlet for mothers who need to talk to someone about the boy or girl who is away. We address most of the church mail to the boys and our church keeps in close touch with them. We keep a complete file of addresses which change very often. This is quite a task since we have about three hundred boys and girls in service. We gather news of these folks, and four times a year we send a news letter giving as much information as possible to all.

The boys and girls love this letter, but I think the best thing we do is at Christmas time. The mothers bring gifts and we pack complete Christmas boxes for every boy or girl who hasn't a mother. No one is urged to do this work or to contribute to our fund, but we have always had enough mothers present to do the work and enough funds for all our needs. We truly believe that inasmuch as we have done it unto one of the least, we have helped to bring His kingdom a little nearer.

# To Children They Call Criminals . . .

BY JOHN D. ROZEBOOM

**Chaplain Rozeboom, a Methodist minister and member of the New Jersey Conference, tells about his work as chaplain of the New Jersey State Home for Boys. He also serves a church.**

THE chaplains of the reform schools of our nation are confronted with a difficult task. The children under their care have been apprehended for some form of crime. They know they are bad, that they have broken laws, and that they occupy a very important place in the institution to which they are sentenced. This knowledge makes them really hard to reach with any kind of Christian message.

The boys at the New Jersey State Home range from 8-16 years of age; their offenses range from petty theft from their mothers purse to car stealing and sex offenses. More than one fourth of them are back for the second time, for violation of their parole. Slightly more than half are Protestant, and at present there is only one Jewish boy in the institution. About 40 per cent are Negro, and of these 95 per cent are Protestant. The state provides a Negro chaplain for their care.

The first thing that my work at the New Jersey State Home for Boys taught me is that there is a vast difference between the normally mischievous boy and the really bad boy. The first has some degree of control left; the latter, none. He is bad, and he doesn't care if he is, and not until his attitude changes does he have much chance of making a satisfactory adjustment to society. But even though the boys are bad, they still have capacities for great loyalty. This makes the chaplain's task much easier.

Weekly chapel attendance and Sunday school attendance is compulsory, but the boys come with good spirit. I have tried to impress on them the fact that the church services ought not to be considered a part of their punishment, but rather as a part of their training for a worth-while future life in society. Conduct at chapel services is exemplary. Of course there is whispering now and then, and a few books somehow become marked, but then look at your own church school.

The preaching ministry, however, is not a major part of the institutional chaplain's work. Counseling plays a much larger role. Each boy is interviewed when he enters the institution. Each week dozens of boys seek the advice of their chaplain. When the boy leaves the institution, the pastor of his home church, or of the church nearest his home, is advised of his coming so that a continual contact may be maintained. Parole officers and pastors are urged to co-operate in making the adjustment to society as stable as possible

First of all I had to win the respect of the boys. They had to trust me before I could even begin to enter their life and thinking in any way. But once having gained that entrance, I am able to build on a lasting foundation. I am convinced that in my particular case I can get much closer to the boys if I keep away from the traditional clerical appearance. They will not accept a *professional* interest in their problems. But they do accept a *personal* interest in their lives.

Boys who become delinquents seldom have a good church training and understanding. Many of my boys call me "Father," and I do not try to discourage it. Others are almost familiar in their address, and unless it is disrespectful, I accept it as if it were the normal and natural way of speaking to a clergyman.

Some of the problems that have come to me may be of greater interest here than the mechanical aspects of my work. I will never forget the boy who came to me after my first Sunday at the home. He wanted to know how to become a minister. It was rather stimulating to my self-respect, but soon I discovered that this boy had the habit of wanting everything that he saw. Anything new aroused his desire to try it, but he never had finished a project. His teachers were aware of his failing, and his work supervisors said he was the first to volunteer for any work, but also the first to try to get out of it when something new appeared. He saw a Gospel of John that I had, and wanted it. I gave it to him, and in an offhand way let him see a New Testament. Of course he wanted that too, but I told him that he would have to prove to me that he had read the Gospel before the Testament would be his. He is now reading the Testament in order that he can have a complete Bible.

One of the most frequent requests I have is from boys who want to write a letter to a judge or magistrate asking for a recall which would take them home. It is hard to convince them that they are themselves responsible for their predicament, and that justice is a part of the structure of society. I try to make them see that they did the thing that sent them here. It is not wise to let them know that their parents had something to do with it, even though that may have been the case. The boys have to shoulder their own responsibilities and make their own decisions.

There are a certain few things that I try to impress on the boys because I consider them essential in their readjustment. The first is the need for self-control. If they have that, they can succeed. Without it they will certainly fail. The second thing is to create an attitude of co-operation, rather than of defiance. The third thing that I think important is for the boys to learn to aim at the best. They wanted the little useless thing; they missed the big thing. They were satisfied with second-best, and did not try for the top.

I often ask the boys what they want to be. And then I point out to them the possibilities.

One other thing is essential. The boy must learn his own powers, his own possibilities, and his own importance. I ask them to try the new; and to see how much they can advance. I tell them that they are the most important persons in the world, that Christ died for them individually. I try to make them want the best for themselves rather than what they have been getting along with. Most of them respond to the challenge.

Every boy has a different problem, and every solution is different. Personal counseling must always hold the individual as the important factor in the solution. No cut and set procedure will work. One boy wanted to know how to keep from fighting all of the time.

I could have told him to pray, or to stay away from other boys, but I don't think either suggestion would have worked. I told him to come to me on Saturday, and to bring the boy he fought with most. That was on Monday, and on Saturday he came, arm in arm with the boy, real friends, and neither could remember what they were always fighting about.

Another boy wanted to know if he should write a note to the superintendent about the way an officer had been picking on him. So we sat down and began talking, and soon the boy realized that he had been constantly plaguing the officer with sneaky little tricks. Another boy wanted to know how, when he is paroled, he could keep from becoming a part of the old gang that got him in trouble. In this case I wrote to the pastor of his church, and the boy will have the opportunity of making a whole new group of friends in the Sunday school class for his age.

One visiting Sunday, a father asked me what he could do to help his boy overcome a tendency to lie to his parents about his activities during the evenings. The father had not been too strict, but he had never trusted the boy. I suggested that he try not asking the boy questions about his actions, and, when he did get information from the boy that he accept it. I also pointed out that this would not be dangerous, because a trained parole officer will be keeping pretty close watch over the boy for some time to come. The result was a real companionship between father and son.

A young boy was disturbed over the growing sex functions of his young body, and here I had the opportunity to give him information that is correct before his companions had taken advantage of his innocence by giving him wrong ideas and establishing wrong habits.

Another boy wanted to know what his conduct with girls should be. He was sentenced for mistreating a neighbor girl, and he didn't know he had done wrong. Here again self-control was the key to the solution of his problem. He had to understand certain things, and to know how to control his own impulses.

Each minute contact has possibilities of bearing fruit. Each word spoken is worth while. Each idea may help some boy in some situation. Because the boys consider me a "regular guy," they listen. They have immense loyalty if only it can be captured. The job of the Church is to capture that loyalty for Christ.

# *Radio and The Church's Task*

BY CHARLES M. CROWE

RADIO is the most powerful means of mass influence since the printing press. Within a brief score of years it has grown from a toy to a social force of tremendous significance. Yet, by and large, it is not being used effectively by the preacher. Religious radio is too often amateurish, doctrinal, unimaginative, and stereotyped. It can and must do a better job. The intelligent preacher should not permit the ingenuity and power of radio to go by default either to soap peddlers or to sob-sister salvationists.

Recognizing the varying resources and opportunities for the use of radio in different communities, the following guiding principles may be generally helpful toward establishing a more effective use of radio by the preacher.

We need to study the radio industry, and become acquainted with the manager of the local station and with the other members of the staff. We need to get the "feel" of the business, and to learn the problems of the station, including the necessity of programs that will build audiences. Ask to see the ratings of local shows. You will be surprised to find that the average local religious program is on the bottom of the list in listener interest.

Most station managers are interested in presenting religious programs of a high type that can build a following. They are, however, on the spot between the claims of various churches for time. Their religious programs are often a headache from the standpoint of trying to please everybody as well as from the standpoint of being poor radio material. Station managers will welcome the interested and serious co-operation of preachers in an effort to produce better religious programs.

It is helpful to work co-operatively with other churches. Religious radio programs should not be sectarian in character. Radio reaches all classes and types of people and the denominational label is of little importance. The preacher has no right to expect to build his own local church fences by the use of free radio facilities. Radio stations are under obligation to the entire community and cannot favor one denomination over another.

This does not mean that the alternate appearance of preachers of different denominations each day on the daily devotional hour or each Sunday on the preaching hour is the final answer to this problem. Indeed, it is a very poor answer and is one reason why religious radio programs often fail to build a large following.

Every successful commercial radio program is built around one or more regular personalities—the star, the MC, or the narrator. They appear every time the show is on the air. It may be a play, a quiz, or a musical variety program, and guests may be presented, but the regulars are always there to build a continuing and loyal public interest.

Religious broadcasts will assume the place of interest they ought to assume when churches stop their sectarian approach and join in a co-operative program to lift standards, believes Pastor Crowe. A close student of radio, he serves Centenary Methodist Church in downtown St. Louis, Mo.

A co-operative religious program, therefore, should be built around one continuing person, chosen from preachers or laymen by the regular audition test methods used to select professional radio personalities.

The co-operative feature, then, may be developed by the use of different preachers or church groups in panel discussions, Bible quiz contests, and the like.

We must get away from the typical devotional type of program, and make use of the techniques of successful commercial programs. We need to use more music and less talking, but the music must be good. If dramatic sketches are used, they should be of professional quality. The use of talented children for music and for Bible quiz programs is effective. A series on "Know Your Parson," interviews with the preachers in town, would be worth while. A similar series on "Know Your Churches," giving historical sketches and program activities of various churches would be interesting. A series could be built around brief readings from great sacred and inspirational literature, keyed to human interest appeal for the average person, and with musical accompaniment. A question box type of program is appealing, with various preachers and laymen answering questions sent in by listeners on religious and related topics. The church school lesson taught over the air by skilled teachers before Sunday would prove of great interest. Stories, especially stories of the lives of great Christian leaders, are another excellent possibility.

We should study the methods, use of voice, and diction of the best network announcers and the literary structure of the best radio copy. Frequent voice tests over the microphone with an expert coach are most helpful. Records should be made of the voice on the air and studied for improvements.

Criticism of the script by an advertising copy writer will usually reveal too many long and involved sentences, too many long words, and too many phrases and expressions with a theological flavor. The listener misses the emphasis and meaning given by gestures and facial expressions. The use of the voice is all important, therefore, over the air. Much attention needs to be given to matters of clean, unslurred speech, to phrasing, to change of pace, to inflection, to clarity of meaning, to animation, and to the choice and emphasis of words. Sincerity and conviction without gushiness, affectation, and sweetness should be the goal.

All of this takes time. The regular and proper presentation of an effective radio program involves much thought, time, and effort. One reason why our average religious programs are not more effective is that preachers are unwilling to give what it takes.

The commercial sponsorship of a religious program, except a preaching service, need not be considered objectionable if the program is sincerely done and the sponsor is a reputable firm presenting the program as a public service. "The Light of the World" and "Hymns of All Churches" meet with high public acceptability in spite of their commercial sponsorship.

Often the most effective religious program is one with a religious content and spirit without being labelled as a religious or church production. It should be remembered that a vast section of the listening audience has no direct interest in religious organizations and does not want to be preached to, and can be attracted and held only by a program that deals with religious truth indirectly and by implication. Great corporations spend up to fifty thousand dollars for a single half hour program in order to have a chance to talk for three minutes in an entertaining way about their product. Their practice might suggest something for us.

Aside from his own use of radio, the local pastor can render a most effective service as an advisor for his people and for his local station. He will render a useful service if he becames acquainted with the program schedule and knows to what programs his people are listening. He can then encourage them to listen to the better and more worth-while shows and to avoid the poor ones. Furthermore, he can bring public sentiment to bear on his local station in urging more of the better type productions. Stations want listeners, and letters of approval or disapproval are given appreciative attention.

The preacher should be alive to the challenge of radio. He should make an effort to combine the universal appeal of vital faith with the arts and resources of good radio. With a closer cooperation between the churches and the radio industry, religious programs can be at the top instead of at the bottom in listener interest.

homiletics

# The Incarnate Christ

**The Incarnation is based upon the boldest thinking ever revealed to mankind, declares Pastor Mecklenburg in this sermon for the Christmas season. He is pastor of Wesley Methodist Church, Minneapolis, Minn.**

THE birth of Christ is heaven's invasion of earth. It is divine bombardment of the citadels of materialism. It is release for enslaved and occupied humanity. It is the divine setting for the greatest event on earth, the birth of God into human life. And that is what we call the Incarnation. The Incarnation means God born into a human body. *In him dwelleth all the fullness of the godhead bodily* (Col. 2:9).

If Easter means the reality of life after death, then Christmas is the dramatization of hope for this life, for better conditions for earthly civilization, for godliness in every day living. It is for this reason that Christmas is so human, so warming, so folksy.

We are glad to re-enact the pageantry of Christmas every year. The star stands for human hope; the angels' chorus for the music in the hearts of the redeemed; the search of shepherds and the wise men for the search for the eternal verities; the manger for humility; the first gifts for universal giving and charity; the holy family for familyhood, family life and love.

The Incarnation is based on the boldest thinking ever revealed to mankind—that God is interested in us, wants to be manifested in us, wants to dwell in us. Christmas pageantry is merely the setting for the theology of the incarnate Christ. Without the Incarnation, Christmas would flatten out in less that 50 years.

This year we will need to probe deeper into the theology of Christmas than ever before, for only the deeper meaning of the Incarnation will suffice now. Here in our text we have it: *All the fullness of the godhead.* That means the whole, unbounded attributes of deity, the whole essence of the nature of God. Jesus becomes the temple of deity in whom all divine glories are stored.

We need to understand clearly what is meant by God dwelling among us. Just how was Jesus born? Was the baby Jesus divine from the beginning or did he begin as the truly human? Or shall we say God took upon himself human nature? In that case it was God becoming human rather than a human being becoming God. Just what do we mean by "the incarnate Christ"? In what way did God, in fullness of the godhead, dwell in Jesus? These questions will not down. We will persist in asking them. Just asking them may be helpful.

The full answer to these questions will require eternity. The theology of the Incarnation is an effort to help us understand the greatest of mysteries, for the birth of Jesus is the answer to the ever-recurring questions about God which mankind has been asking throughout the ages.

We return to the question: How did God become incarnate in Christ? How did God really live in Jesus? This can best be answered or realized by a detailed study of the life of Jesus. When we read the Gospels with only the Incarnation in mind, we will be amazed at the reality of the human-divine life of Jesus.

We will discover in the Gospels that Jesus came into a real world bristling with every problem of life, a world of disease, dirt, and filth in which there was no hospital or asylum. It was a world of real poverty, in which the poor man caught the crumbs from the rich man's table. It was a world of grind and toil, an exhausted world, that Jesus spoke to when he said: *My yoke is easy, and my burden is light.*

And the body of Christ was a real body. It was not a glorified body, superior to pain or weariness. He radiated health, but he was sensitive. He had burning eyes, and hands that healed. His voice was the voice of authority. But withal it was a real, human body that was broken for us.

# Heaven's Invasion of Earth

A SERMON BY GEORGE MECKLENBURG

His experiences were also human. He was reared in a large family that had the usual bickerings and troubles. His brothers misunderstood him for a dreamer. He had to make tremendous decisions. He faced the popularity of the masses, but dedicated himself entirely to God. He found God just as we must find him. His prayer life proves to us that in his human life he was limited and needed the help of God. He needed wisdom and direction from God. His mind was very keen, and he was rich in human emotions. He had all the human feelings we have. He exhibited excitement, bewilderment, joy, anger, compassion, grief, love, disappointment, loneliness, and annoyance—every emotion except fear and hate. His experience was an intoxicating human experience.

So they said Jesus was the Son of man. That means he was fully man, perfect man.

But it is when we have said all we can say about the wonderful humaneness of Jesus that we can best say he was more than human. At the beginning of the Gospel of Mark, it is said of him, *The beginning of the good news of Jesus Christ, the Son of God.* Matthew and Luke portray no mere human Jesus. John says of him: *In the beginning . . . was God.*

If we study the Gospels carefully, we will come to the same conclusion that James S. Stewart comes to regarding the mystery of Jesus. He speaks of the mystery of Jesus' personality. Jesus exhibited such opposite qualities with such balance that he was truly more than human. He had the mystery of power. In his name the disciples wrought righteousness, stopped the mouths of lions, and out of weakness were made strong.

Then there is the mystery of His presence which cannot be accounted for on a human basis. He said: *I am with you alway.* Down through the ages men have felt the strange presence of Christ.

It is exceedingly important that we now know that this Jesus, the perfect man, was more. Jesus himself says he is more. He does not say merely that he can answer the questions of life. He says that he *is* the answer. *Come unto me, all ye that labour and are heavy laden, and I will give you rest.* And again, *He that loseth his life for my sake shall find it.* And still further, *I am the bread of life . . . I am the light of the world . . . No man cometh unto the father but by me . . . He that hath seen me hath seen the father.* In everything that Jesus did there was a marvelous God-consciousness. He knew himself to be the son of God.

To us today the Incarnation takes us to the deepest depths of the understanding of the nature of the Christian religion. It throws light upon the preexistence of Christ, that he was, from the beginning. It leads us to understand that he was the Christ for whom the ages had been longing.

Besides that, the Incarnation helps us to understand the meaning of divinity itself. The assertion that Christ is divine is not only a statement about Jesus, but it is a statement about divinity itself. We could not possibly see God except in human flesh. The Incarnation also tells us something about the nature of God. God was manifest in the flesh. It reveals to us the amazing fact that God has always been trying to break into human life and to express himself in the affairs of men.

Bishop Edgar Blake's book, *A Lost Passion,* has a wonderfully understanding paragraph on the Incarnation:

"The Gospels present the conception of God of such surpassing grace and grandeur that he is exalted above any previous thought of Deity known to men. . . . They also present the most complete and perfect portrait of a human being that has ever been given to a wondering world—a portrait so winsome and commanding that it is adored of all men. So well have they done their work that, if you ask what God is, the answer is Jesus Christ. If you ask what man is, the answer is Jesus Christ. So complete is the union of the human and the divine in him that the councils have declared him 'perfect in deity and perfect in humanity; truly God and truly man.' And these two elements have been united in a single personality without the slightest trace or mark of unreality or abnormality, and in a life so simple and natural as to be readily understood by the simplest and humblest of men."

# Preaching the Promises

BY CHARLES M. LAYMON

The professor of literature and history of the Bible at Scarritt College for Christian Workers presents the third and last of his discussions on "Preaching Values from the Book of Revelation."

IN the opening chapters of the Bible, we learn that Jehovah is a God of promise. The author of the Noah narrative laid hold of the most beautiful phenomenon in nature, the rainbow, and found there the pledge of a promising God. The last book within the covers of our Scripture pictures a Divine Being who holds before us the prospect of a new heaven and a new earth, and assures us that, by his grace, it will be ours. The pages between Genesis and Revelation are also studded with glowing and gracious promises for the faithful. Our God is a God of promise.

The promises and the Gospel of Christ go together. In fact, they contribute to its very character as a gospel. The Christian message begins with the assertion that God has done something for man which he could not do for himself. That is the reason it is good news. He has given us Jesus. We do not, however, need to look back continually as though God were exclusively back there. In the very present His Christ is *the way, the truth, and the life.* And as we contemplate the future, we have God's promises to light the road.

As ministers, ours is the privilege of announcing to men the promises of God. We are ever the bearers of good tidings. We should do so with great joy but with freedom from every trace of sentimentality. The sentimentalist is one who *scatters his pearls before swine.* He does this because he thinks they are brilliants and knows not that they are pearls.

The promises of God are costly. They are costly to God and costly to us. Calvary went into their making, and faith and sacrifice must accompany our taking of them. The Seer of Patmos does not err at this point. None has ever clothed the promises of God in more glowing hues than he, and yet he knows that a man must hold true to his responsibilities and fulfill his witness to Jesus if he is to share in the promises. Modern cults that seek to deny pain and avoid all suffering find no support in the Revelation of John.

The letters to the seven churches (chapters 2-3) follow a set pattern. They open with a recognition of the achievements of each church. Then its shortcomings are noted, advices given, and finally a promise is held high to encourage the faithful. It is significant, however, that these promises are invariably prefaced with the words: *to him that overcometh.* No Pollyanna optimism here! Overcoming was difficult in a day of open persecution when the threat of death hung heavily over those who refused to worship the emperor. Daily life among the Greeks provided constant temptations to sensuous living. The common practices associated with public ceremonies, social intercourse, and worship at pagan temples were not such as to discourage immoral living.

The promises to those who overcome in such an environment are generous and gracious. They are not to be thought of, however, as rewards for conduct. That is too childish. Rather they represent an expression of the way life is put together, the ingredients that make for triumphant living. Overcoming and the gifts of God accompany each other as the sunlight brings the day.

When it comes to defining the promises, the Seer must turn to the language of symbolism. In the first place this is characteristic of apocalyptic writing, and in the second place, only symbols can suggest the measure of the promised gifts. Those who overcome shall *eat of the tree of life* (2:7); to them will be given the *hidden manna* (2:17), a white stone upon which a *new name* is written (2:17), and the *morning star* (2:28). *White garments* shall be their dress, while their names shall stand in *the book of life* (3:5). Such a one will be made a *pillar in the temple* of God (3:12)—these words are inscribed on the tomb of Phillips Brooks—and what

# *f the Apocalypse*

is greatest of all, he will *sit down with me in my throne* (3:21).

These symbols are to be interpreted in the light of Hebrew history and legend. For instance, the tree of life and the hidden manna must be understood as over against the accounts of the Garden of Eden and the later Jewish belief that the manna in the Ark had been hidden by Jeremiah in a cave at Sinai. In the glorious days at the end of the age, the manna was to be recovered. The white stone with the new name written upon it becomes significant when we relate it to the Jewish idea of the mysterious power of secret names. Entrance to heaven could be secured if one had such a white stone. The freshness and beauty of the morning star are appreciated by all peoples. Sitting with God on his throne suggests such words of Jesus as *I will that where I am, they also may be with me* (John 17:24), or *ye shall sit on thrones judging the twelve tribes of Israel* (Matt. 19:28).

This is an example of the historical interpretation of the Apocalypse. Instead of blindly attempting to understand these symbols by relating them to specific elements in our current world picture, we must turn to the thought-world of the author's own day. Naturally he would use symbols which his first readers could understand, and we must take our place back there with them, if we are to appreciate the great appeal of the promises, and release their spirit to strengthen modern living.

The promises of the Apocalypse reach their peak in the picture of the new heaven and the new earth (chapters 21 and 22). It is suggestive that the Bible should open with a picture of a perfect life in the idyllic environment, the Garden of Eden, and should close with the expectation of a similar life. In between lie all the sorrow and struggle of man with himself and with his neighbor.

But utopia is written in our hearts as well as in our Scripture. Our fathers were seeking to put their dream into effect at Brook Farm, as well as at New Harmony, Indiana, and we are even now planning and working for a new world order.

There is a difference, however, in the form in which our hope for a better world is expressed today and in the apocalyptic picture of the New Jerusalem. When the Seer wrote, conditions appeared to be so hopeless that there seemed to be no chance for an ideal life on this earth. The situation was similar to that which existed in the days of Noah. In that ancient account we are told that God destroyed all the human race except Noah and his family in order to begin again. The Revelation of John pictures God as going even further. Not only are the wicked removed from the face of the earth, but the very earth itself also passes into oblivion. Then a new heaven and a new earth must descend from above in order that the beatific life may come into existence. The Seer expected this to take place in his own lifetime. Needless to say, it did not.

Once again we must distinguish between the ideal in the mind of the Seer and the method of its realization which he pictured. He was an apocalyptist; at least in the crisis hour he expressed himself in these terms. If he were living today, it is not at all certain that he would be an apocalyptist, *but he would continue to hold his hope for an ideal world and his belief in the promises of God for that world.*

As an apocalyptist the Seer expressed himself characteristically. In portraying the future he found no place for progress and gradual development toward a better world. Under the stress of the hour, time and perspective were foreshortened. Suddenly the wicked world would come to an end. Then the new world would appear. Man had no part in bringing it; he was powerless to help. Only God could move! All these characteristics are typical of apocalyptic writings.

What happens when we accept the above picture literally? Simply this: all effort on man's part to build a better world is useless. In fact, it is working against God. If the Revelation is to be literally fulfilled, the world must *of necessity* grow worse and worse until destruction is the only open door to the new heaven and the new earth. *Progress is impossible because retrogression is inevitable.*

Only this past year the writer heard a speaker who was an apocalyptist tell a group of mothers and fathers that their sons were dying to no purpose, for the Revelation of John made it clear that the world was to grow more evil rather than to improve. It was a deadly word he spoke which would kill the nerve of idealism and hope in every man who feels God's call to proclaim the Kingdom of God, his will on earth as it is in heaven.

The path of literalism turns out to be the path of fatalism in interpreting the Revelation of John. The Christian mind will not walk this path, for it is not convinced that Jesus was a fatalist. His view of history was not a mechanical one. Its course depended on the way man walked with God, but that course was not predetermined at every step by God.

A man need not be a literalist to appreciate the visions of the Seer of Patmos. His convictions concerning the righteousness of God, the inevitability of judgment, and the promises of a new world in Christ are as significant for us today as they were when he first uttered them.

We do not live in the first century when men spoke in apocalyptic terms. But this need not keep us from laying hold of the central and moving convictions of the Seer. We can strip them of their apocalyptic garb and stand before them, humbled, condemned, and yet lifted to new levels of hope.

The Seer has truly awakened us to dream and labor with God for a new world, fruitful (22:2), tearless (21:4), beautiful (21:19-21), and above all, lighted with the glory of the Eternal Presence (22:5).

# To Break the Power of Fear . . .

**A Sermon By A. LYNN GONGLOFF**

**Freedom from fear has always been a favorite theme for New Year's sermons. In this discussion, Pastor Gongloff finds his text in the words of Jesus: "It is I; be not afraid." Pastor Gongloff serves St. Paul's Methodist Church, Paulsboro, N. J.**

EVERYONE at some time faces the problem of fear. We have asked ourselves many times where fears come from. Do we inherit them, or do we acquire them? From the standpoint of modern psychology, we have only two or three recognized fears when we come into the world; namely, the fear of falling, the fear of sudden, shrill noises, and fear on sudden awakening.

All other phobias have been acquired. This knowledge places a solemn responsibility not only upon parents and teachers, but also upon the Church. We have to ask just how much the Church, in the past, has contributed to the fears of people?

The offices of the psychiatrist, the social workers, and the minister are filled with persons who are trying to find a way to overcome the fear in their lives. We might send these people home and tell them to pray about it, and feel that we had discharged our duty to them; but, experience has taught us that that helps very little and tends only to leave the fear-ridden person more confused.

There are some fears that still persist despite all the best techniques and efforts that we are able to put forth. The best thing to do at the very beginning is to face our fear. We must not fight it nor attempt to run away from it. To do so would be laying the foundations for future trouble. Stand out courageously and confront all your fears. Do as one man did. He said to his fears, "All right, if you are going to stay with me, I am going to recognize you for what you are. At least intellectually I can say that I am not afraid to be afraid."

Nothing is ever gained by attempting to fight fear or by trying to overcome it by sheer will power. We must fight the cause of fear, but ridicule the fear itself. The power of fear is largely destroyed if it is recognized, confessed, and then intelligently analyzed. Fear thrives on ignorance, and usually this lack of knowledge is nurtured by curiosity and superstition. Search out the truth and *the truth shall make you free.* In a great many cases, as soon as the real causes are discovered; acute fear is automatically conquered.

Let us look at another phase of this problem. When a rabbit senses the presence of a dog, it instinctively becomes afraid, runs from the dog to its burrow and thus save its life. For the rabbit all these fear emotions are protective reactions. When safely in the burrow his fear leaves him; he rests, his blood pressure goes down, his heart stops working overtime, his breathing becomes regular.

But the matter of fear is quite different with us. Suddenly we are brought face to face with something strange—something dangerous; it may be the fear of death, or of poverty, or it may be the fear for the condition of our loved ones. Under the emotion of fear our whole system goes into high gear and we are ready to run away from something. But what is there to run from? There is nothing material from which we can run and so our system remains in high gear and our fear tension becomes stronger.

What can we do with this fear? There is no doubt in the minds of many authorities that most primitive and savage peoples have been beset by many fears. These people have been slaves to fear and superstition and as long as they have remained untouched by civilization they have been able to go through their lifetime without any serious nervous trouble. We know that fear alone, as a protective reaction, seldom causes a person to lose emotional balance. That which causes this so called "nerves," in conjunction with fear, seems to be brought about by a capacity which has been added to our personalities by civilization. We are living under many tensions in our educated world and it is essential, in order to survive, that we learn how to give our attentions to the matters of life about us. But, we have also learned to center our attention on our fears, to make them the focal point of our attention.

If fear plus concentration is causing the trouble, we ought to consider this seriously. We have heard so many times that the things we give our minds to will in the end make or break us that we are saying, "concentrate on the good and your life will find peace." In the experience of Peter walking on the water to his Lord, there was no fear in his heart because he kept his

attention on Christ. But when he withdrew his attention from Christ and concentrated on the forces that surrounded him, he was filled with fear and began to lose hold upon himself.

Two things here must receive our attention: Peter's faith in his Lord, and this thought of concentration. Peter believed in his Lord, that is, he put his full trust in him. He trusted his Christ for all life's experiences. But faith alone was not sufficient to keep Peter from being overwhelmed by a fear which made him cry out, *Lord, save me.* Peter should have kept his mind on Christ in order to make his faith effective.

Keeping one's faith in a person is a great aid in the overcoming of fear. Jesus said, *Be not afraid,* but we cannot really be helped by this nor by the statement of John, *perfect love casteth out fear,* until we learn to trust fully the one who is saying this to us, and to keep our attention centered on him. If fear is the cause of our trouble, then faith is the only possible cure.

Then, too, we must apply the law of displacement. We must fill our life with worth-while activities beyond our everyday routine. In the Gospel of Matthew, we find the story of the Empty House. Here is a man who has been mentally ill for some time, but now he has recovered. The unclean spirit of lust, or depression, or fear, has gone out. But this unclean spirit wanders around until it thinks of returning to its former home. You see there is a danger of the recurrence of our fears and depressions.

In this story, as told by Jesus, the mental disturbance returned. Moreover, it came back in greater strength than before, seven devils worse than the first. How did all this happen to a man who seemed on the way to being healed? His mind had been left empty. Modern counselors are never tired of pointing out to those who come for help, the great dangers of the Empty House. Not only must our lives be filled with new and healthy interests, but they must be filled so full that there is no opening for the seven devils to come back.

Jesus has another suggestion which has great power in bringing freedom from fear. Jesus said, *He that loseth his life for my sake shall find it.* In this world of tension and forced circumstances, we have made ourselves the centers of our daily thoughts. We have so measured ourselves by the standards of other men that we have forgotten the standards of Jesus Christ. Our lives have become egocentric, making them fertile ground for the growth of fear.

In order to find freedom from fear and live our lives to the full, we must accept the possibilities of illness and loss and disappointment; and we must turn our eyes so completely away from ourselves that we lose ourselves entirely.

# Church for Defense Workers

**By CLARENCE L. HARDER**

*Across the nation numerous defense communities are participating in church life because of the Week of Dedication offerings in Methodist churches. Pastor Harder, of DeSoto Charge in the Kansas Conference, gives a typical story of the way the Church has been serving defense communities in these war years.*

SUNFLOWER Village, located three miles southwest of DeSoto, Kan., is a federal housing project for workers at the Sunflower Ordnance Works.

The project opened for residents August 1, 1943. People moved in gradually until now there are nearly 2,700 people and 734 families in the village.

We made visitations during August and announced that an interdenominational Sunday school was to begin. Plans had been made with the proper officials to use a building across the road east of the village. This building had been used by Trailer Town for similar purposes but by this time had been abandoned.

Forty-six persons responded on that first Sunday. There were no officers, no song books, and no materials except Bibles. I acted as their leader and we soon discovered enough experienced teachers to go on with the work. The following week I took a delegation to Kansas City and bought supplies to start us in good style.

On the first Sunday in September, we had our first worship service. This Sunday marked the first appearance of the pastor's assistant, Miss Ruth Cunningham, a member of the Church School Extension Corps and one of the volunteer workers given three months of training by the General Board of Education in co-operation with Scarritt College. Miss Cunningham's duty was to call in homes and assist in the Sunday school, the women's work, and the work with young people.

Since the high school group was small, it met at first with the DeSoto young people, alternating the place of meeting. This fall the groups began to meet separately.

In October we organized a women's society, and began to have pot-luck suppers each month.

In December, 1943, we moved from the Trailer Town frame building to the community building within the village. Our average attendance for the year was 125. Church services have been at 9:00 A.M., and Sunday school at 9:45 A.M. This hour was used in order that the pastor could care for the regular churches on his circuit.

We have had evening services a large portion of the time. These are attended largely by persons who work on shifts and cannot attend in the morning.

The Ministerial Alliance of Lawrence has assisted us, and ministers from the Baptist, Disciples of Christ, Presbyterian, Evangelical, United Brethren, and Congregational churches have preached for us.

The work is slightly more than a year old. It has been possible in that time to become well organized in the various activities the church is promoting. In fact plans are now being made for a full-time pastor, to be paid by the people themselves.

We have had no plan to follow. We have had to "feel" our way, and do a bit of pioneering, but I believe our efforts have been successful. We have provided religious activities and a portion of social life for the workers while they were getting established. It has kept them in contact with their home churches, for we have written many cards and letters to their pastors.

## Revamping the Morning Services

By C. Reginald Hardy

*In New Orleans, the members of Gentilly Methodist Church have discovered an answer to the problem of an overcrowded church on Sunday mornings. Pastor Hardy, responding to the request of* The Pastor *for a description of his morning schedule, gave the following account of his two preaching services and his two sections of the church school:*

Eight months ago our church faced a real problem. Our small sanctuary was uncomfortably crowded for morning services. We had two adult church school classes meeting in the sanctuary. These classes suffered the usual interruptions. Then, too the three intermediate classes had no department rooms.

Property adjoining us was not for sale, even if we had had ready money.

The idea of having two morning services was in disrepute in the congregation, because an early morning service had been tried two years before and had failed. But, we reasoned, if people could come to church school and worship services at 9:45 and 11:00, why not have two services and two sections of the church school at the same hours?

The educational section of our very attractive building is an ideal arrangement for its size. There are four adequate departmental rooms on the first floor and a general utility auditorium above these. There was only one satisfactory way to separate our school. At 9:45, we gave the first floor rooms to the nursery, beginner, and primary departments, and the upstairs auditorium to the two adult classes. We still have a room for another adult class yet to be organized. At 11:00, the juniors use the beginner and primary rooms, the young people use another downstairs room, and the intermediates have the auditorium above. All have adequate space to have their own departmental worship.

The two morning church services are identical. Juniors, intermediates, young people and their teachers attend at 9:45. There are, of course, others who do not attend church school and prefer this hour to attend the worship service. We have been careful not to make it a service for children or young people, since some adults like to come at this time, and we believe it best that these younger ones learn to worship in our usual servie. Of course, the adults and smaller children attend the 11 o'clock service. There is a fifteen-minute intermission between the two services.

Since, so far as we know, this arrangement is an innovation peculiar to our congregation, it was necessary to give considerable publicity to the schedule, especially at the beginning. Our publicity included a display newspaper advertisement, a letter to the congregation, notices sent home by children whose church school hour would change, and the printing of the complete schedule in the bulletin each week.

This radical change necessitates some adjustments in the usual program of course. The children's division superintendent, for example, has three departments meeting at one hour and one department at the other hour. But this problem is negligible since each department has its own worship program. Bringing the entire church school together for a program or other purpose is not practicable, though we recently had a very impressive installation of officers and teachers by having the first section of the church school come into the sanctuary and join the first worship service group during the singing of the closing hymn. The auditorium was packed for this ten-minute service.

In a few instances where the division of the school had divided families there have been some minor inconveniences, but these were isolated cases and could be adjusted satisfactorily. Our greatest problem has been in getting enough young persons for two choirs, since the young men are away and so many of our people are working unusual hours. The two choirs practice together as one and often some members sing during both services. The choir director, organist, and the minister are the only ones who always serve during both hours. And we find two "performances" a very interesting experience.

The plan has been in use now for eight months, extending through the difficult summer months. Everyone is happy about it. Some parents who will not attend church school are glad that they can bring their child to church school while they attend services, all in one hour. Where one has been lost to the school, many have been gained. A large number of juniors and intermediates attend church regularly for the first time. They feel that the first service is definitely theirs.

The attendance at morning worship has had an immediate gain of from 30 to 50 per cent. The summer attendance approximately doubled that of the year before. In the eight months, the church school attendance has increased about 75 per cent.

## It Costs Too Much to Die!

By Religious News Service

Noting widespread concern among clergy and laity over funeral costs and the commercialization of funeral practices, the Department of Research and Education of the Federal Council of Churches has devoted an issue of its weekly Information Service to a study of efforts being made to change the current situation.

Department of Commerce figures for 1942, reported Information Service, placed average funeral expenses at $405 per death. Other authoritative sources are also quoted to indicate that funerals are expensive.

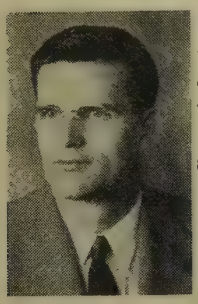
In a section on "attempts at funeral reform," the Federal Council's study discusses the progress of co-operative burial associations, which one authority claims "offer a way through sound business organization to lower prices to the public and to eliminate the flagrant abuses which now exist in the funeral industry."

Co-operatives reporting to the Bureau of Labor Statistics, it is pointed out, cited the average cost of the funerals held in 1939 at $165, with some as low as $84.

## "School for Indoctrination"

By Reginald F. Goff

*One hour on Sunday is not enough to provide young people with firm grounding in the teachings of Christian faith, believes Pastor Goff, who tells here of his weekday Bible classes on released time at Tremonton, Utah. He now serves Worland Charge in the Wyoming Conference. Here he presents the case for weekday religious education in small churches:*



It has been shown that the large church can successfully have weekday religious education. But how about the small church in the rural community of less than 2,000 population? It can happen there also. The Methodist Church in Tremonton, Utah, with a resident membership of about 100, has such a program.

Soon after I went there as pastor, I began to feel that the church was not giving its children and young people adequate religious education in only one hour a week of church school and perhaps, for some, an additional hour of worship or fellowship.

The need for a greater teaching program became more apparent as I worked with the young people throughout the Utah Mission. Many of these young people made remarks like this: "Why doesn't our Methodist Church teach us what we should believe and give us a reason for it? The other young people in our high school know what they believe and why. We can't discuss religion with them because we don't know what our church believes. Just why are we Methodists anyway?"

We live in an area where there is a dominant church which *majors* in its authority, indoctrinating its children and young people concerning the beliefs derived from its sacred writings. For some years there has been an idea prevalent in our churches that teaching doctrines to young people is out of place. It has been suggested that young people ought to be allowed to formulate their own theological ideas. But I found our young people feeling that the church had betrayed them or at least had let them down in the face of a strong majority. They wanted something to believe and a reason for believing it. They seemed to have little working knowledge of the Bible, and certainly never thought of searching in it to find the answer to life's problems.

For months I pondered this need of the young people, seeking a solution. I knew something had to be done for them. In my visiting, I discussed the situation with parents, and soon a group desire for weekday religious education became noticeable. Our church board of education thoroughly discussed the problem, and the official board decided to give financial aid. The plans for the program were launched with much prayer and thought.

Utah has laws which allow high school pupils to be released from school for religious education. The training must be an elective for which pupils are allowed one-half credit for one full hour of study, and they cannot be given more than one full credit for such classes. Our local high school principal, though a high official in another denomination, gave us the finest co-operation and encouragement.

We got our plans started late in the summer and began with a small number of pupils, since the high school classes and schedules were already set up. Since the class was small, I taught it in my study. At the close of each period, I took the students to the high school in my car in time for their next class. The first school hour was chosen because the students could come directly to the church in the morning, and when the period was over I would be released for my regular work. The few times I could not meet with the class I notified them beforehand and gave them their assignments.

Before three months had passed, teachers began to report the good results in the church school work of the pupils in our class. By the end of the school year the church was enthusiastic about the weekday religious education class.

The second year I taught two classes instead of one, with a combined enrollment of 21. This was an addition of 105 student class hours per week of Bible study to our religious education program. All this was in a church school of less than 100.

With the increased enrollment the second year, there was a problem of transportation. The official board planned to rent and redecorate a room in a residence near the school. Before this was done, however, the Latter Day Saints Church, which had a fine building with classrooms close to the school, graciously offered us the use of a well-heated and furnished room. We accepted and appreciated their help.

By the end of the second year, at its annual meeting the church went on record as saying that whatever had to go undone, this work must be carried on as part of the church program. The board of education decided to give a gold pin to those completing one full credit of Bible study.

In the class work, I followed the Old Testament during the first semester and the New Testament during the second semester, using character study, historical material, and archaeological findings. We emphasized doctrines and beliefs as we went through the Bible. I gathered my material from every source available in both my own and the community libraries.

A program such as this falls largely on the minister's hands. He is inconvenienced. He must give diligent study in preparation, but it is not all loss to him. In fact, I think his gains are even greater than those of the students. He will find a welcome into some homes he never had before because some students who never go to church will attend the classes. The extra study will shine forth in his ministry and his preaching will be greatly enriched.

Bible classes, like the ones we had at Tremonton, will help the minister to discover the interests of young people, for he will have to answer many varied questions. He will know, perhaps for the first time, just what young people need to help them in their search for the abundant life.

## Foolproof Membership Records

By Roger J. Squire

*At Red Bank, N. J., Pastor Roger J. Squire's membership committee has discovered a better way to keep records. He tells about the method here:*

Recently, after a home visitation campaign, I had occasion to send for some forty church letters of transfer. All of these requests involved memberships not later than 1910.

Half of the churches replied that no such person was recorded. Our church often responds in like manner to requests for church letters: "No record —suggest you bring him in on profession of faith" is a common message for every Methodist preacher who gives and receives members. Many persons who insist that they have once publicly professed their faith do not always take kindly to the suggestion.

Our church membership committee has worked out a corrective. The person who joins our church has his name recorded in six ways:

1. At the conclusion of the particular service in which the right hand of fellowship is extended, the new member signs the "Register of Church Membership" with the manner of reception and the date of enrollment indicated.

2. The name is recorded in the regular loose-leaf church membership roll with all the required information included.

3. The general mailing list for the use of pastoral letters, finance committee, and church organizations, receives the name of the new member.

4. A personal gift certificate is presented to each member for his own permanent possession. He knows it is not his "letter" but that it will provide clues for future reference.

5. The regular church bulletin runs the name either the following week or in some appropriate grouping at certain intervals. Either in the bulletin files or in the members' souvenirs this additional proof is kept.

6. "The Pastor's Life Record" also contains the names and is available even when pastorates change, if the receiving minister is still alive.

## Churches Use More Films

By Religious News Service

Use of motion pictures in churches has increased 25 per cent over last year, according to William L. Rogers, executive secretary of the Religious Film Association.

The increase is due, he said, to the availability of a greater number of film prints, more effective distribution of available prints through regional film depots, and increased appreciation by church leaders of the effectiveness of films.

## Attendance (Registered)

Pastor Dale E. Strong, First Methodist Church, Missouri Valley, Iowa, believes that the pastor ought to know who is in his congregation each Sunday—"not just the hit and miss of memory but accurate information." For this purpose the church prints 3x5-inch cards which contain a place for the name, address, and telephone number of the worshiper. If the person desires a call from the pastor, or wishes to join the Methodist Church, this information, too, can be indicated on the card.

The attendance for each Sunday is recorded on a chart in the pastor's study. A graph is kept, showing, in different colors, the attendance each Sunday and that of the same Sunday of the preceding year.

Members have responded favorably to the registration of their attendance. General attendance at church services has shown an increase since the system was started.

**Methodists of the Southeastern Jurisdiction plan this commemorative war chapel at Lake Junaluska, N. C. The name of every man and woman on the service rolls of Methodist churches in the jurisdiction will be preserved in the memorial chapel. (Barber & McMurry, architects, Knoxville, Tenn.)**

## Postwar Parsonage

Like thousands of other churches in the United States, First Methodist Church, Duncan, Okla., needs a new parsonage. Last year, while the church was debt free and increasing its World Service giving, the board of stewards decided to start a systematic program of saving for a postwar parsonage.

Last month members had laid aside $6,500 in cash and government bonds for their building fund. Shortly after World War II, the church will build its parsonage. G. Lemuel Fenn is the pastor.

## Sacred Vessels and the WPB

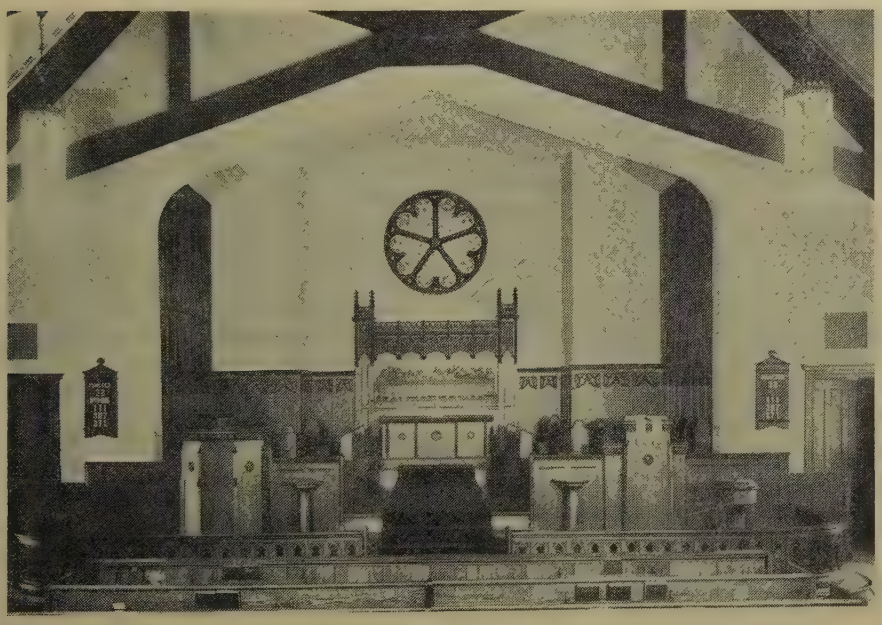
By Religious News Service

Difficulties in meeting the demands for sacred vessels because of restrictions on the use of silver are being studied by the War Production Board. WPB is also giving attention to shortages in chalices and other sacred vessels caused by the decline in imports.

At a meeting of the Church Goods Manufacturers Industry Advisory Committee, WPB reported that limited quantities of copper and brass are available to church goods manufacturers upon application to the WPB.

WPB offered no hope of relaxing nickel restrictions soon. Certain types of plastics are available in limited quantities.

**Chancel replacing organ pipes, High Street Methodist Church, Springfield, Ohio. (Interdenominational Bureau of Architecture photograph).**



## For Teachers— A Chance to Study

How to obtain an adequate teaching staff is a problem that makes many a superintendent's hair turn prematurely gray. At First Methodist Church, DeLand, Fla., officials have discovered part of the solution to this problem.

One day last spring a member of the church spoke before a group of young married women. She reviewed a magazine article which proposed that modern teaching methods be used in church schools. The review stirred the interest of the young women. They appointed a committee to investigate the whole teaching program of First Church.

When the committee had reported, one problem stood out: the lack of trained teachers. Persons would not assume teaching jobs, the committee discovered, because they realized their own lack of training.

Out of this study came plans for a teacher training class for adults. The first course was on how to teach. Members of the group next decided they wanted to learn more about the Bible. Their next course: "The Old Testament: Its Contents and Values."

Last summer members of the class taught in the church's vacation school. All summer they met on Wednesday evenings for study.

Just recently, Pastor Kenneth G. Rogers could report that a new teaching staff for his church school had been developed. Now the group of adults is planning for more study this winter under direction of the General Board of Education.

## For Superintendents— Collective Effort

In the fall of 1920, Methodist churches in the Houston, Texas, District organized a church school superintendents' association. The membership was composed of active church school superintendents and the directors of Christian education in the district. The presiding bishop, the conference executive secretary, and the district superintendent became ex officio members.

Organizers were church school superintendents: L. L. Nelms, J. L. Rundell, F. M. Black, Guy E. Browne.

In the 24 years of organization, the association has sponsored 30 training schools for Christian workers. It has also organized training schools for young people and has aided in financing training schools for Negro churches in the district. Each year the association conducts a campaign for the support of the Methodist Home at Waco, Texas.

The association meets once a month for a program on some subject related to Christian education in the district. The work is financed by contributions (on a voluntary basis) from churches in the district. Based on its average church school attendance, each church gives at the rate of one and a half cents per member each month.

In a recent report, Sam K. McLelland, president of the association, said that 10,000 credit certificates have been issued by the organization through its training schools. Last year the organization raised $15,000 for one cause alone—the Methodist Home.

## Bearing One Another's Debts

In Hot Springs, Ark., three years ago, there were three Methodist churches which owed debts of long standing — Grand Avenue Church, $4,200; Oak Lawn Church, $3,500; and Pullman Heights, $3,800.

The congregation of First Church, since it was the strongest Methodist church in the city, pledged itself to raise ten per cent of the total debt.

As a result the three churches paid the debts in their entirety. On September 12, 1943, these three churches and one other, Tigert Memorial Methodist Church, which had owed only a small amount, were dedicated by Bishop Charles C. Selecman.

Homer T. Fort, pastor of First Church, says: "The total given by our church was infinitesimal, but it was the spirit of sharing that counted."

# Films Needn't Be Expensive!

By Nat G. Barnhart

*Before Pearl Harbor, the Lewisburg District of the West Virginia Conference discovered a means of providing religious films to churches at small cost. Pastor Barnhart, who is secretary of the Buckhannon District Board of Missions and Church Extension, describes the project. The following account tells how the Lewisburg District program of visual education worked before the U. S. Government requested the film projector and it was sold:*

Whenever visual education is being considered by any group of church leaders, it is inevitable that the question of cost will come up for discussion.

There is enough evidence to establish the conclusion that the cost of using good equipment and good films is not beyond the reach of even the smallest congregation when the whole matter is worked out on some co-operative basis.

In looking over some reports, compiled during a fifteen-month period, of a program of visual education in the Lewisburg District, West Virginia Conference, I found plentiful evidence that good moving pictures for the local church can be economical. Good silent and sound films were offered to every church that had electricity at the cost of a free-will offering when the pictures were shown. The philosophy behind the showing of moving pictures was not entertainment, but it was education under controlled conditions.

A district-wide program of visual education can be carried out by the ministers' conference and placed under the direct supervision of the district board of missions and church extension. This fact has been proved by the records and reports from churches of all sizes and financial standing.

Look at some of the facts that cut across the whole program as they relate to a few films that were shown during the period under review. For instance, a film that rented for $4 per showing, plus eighty-five cents for transportation on the film, was shown to more than 80 audiences at an average of sixty cents per showing. The co-operative district plan was the key to such economy.

The owner of this film let the ministers see it on a preview basis at the cost of the express of eighty-five cents for transportation. The pastors liked it so well that the central district committee made arrangements with the owner of the film to show the picture in churches over the area for 28 days at one dollar a day, plus the express.

Before the 28 days were up, the sponsoring group decided to purchase this seventeen-minute Bible picture for $45. Then it could be used until it was worn out. Within twelve months this film had been used more than 80 times, and was still in good condition. Total cost, including one vaporating treatment, was $48.77, or sixty cents per showing to a total audience of 5,558 individuals.

Let us consider a two-reel silent film that was rented and see what happened when it was used on a district-wide basis. This picture, which is a good missionary one, would cost for one showing only one dollar, plus transportation. By the co-operative district plan this film was shown in thirty-one churches to a total of 2,393 people, and kept in the area for two months, with only one round trip express cost for transportation. The cost was thirty-four cents per audience.

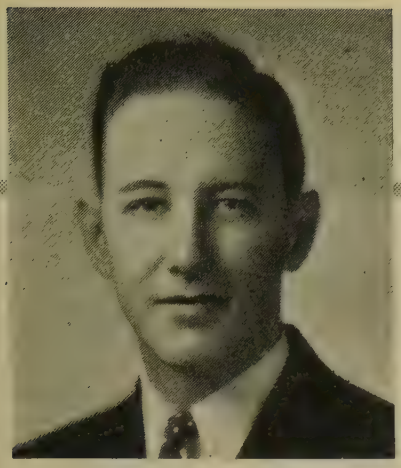
A more expensive film cost can be pared down, even when the schedule on which it is shown fails to work out according to full possibilities, and when pastors fail to co-operate fully with the central committee. For example, a film three reels long, and in sound on one spool, did not cost too much. It was a missionary picture of great dramatic action. The individual service charge for the rental of this film was $3 plus the express both ways. This film was engaged for 29 days, with the possibility of showing it at least 24 times at night plus as many daytime showings as local churches could arrange for in that period, at exactly $21. Had the local congregations, or even the ministers, given full co-operation to their central committee, the cost per showing of this film could have been as low as eighty-seven cents per audience, whereas it actually cost $1.40 per showing.

Reference is made in the above story to "slow co-operation" solely to point out that the key to victory in a district area visual education program lies in the ability of local churches and pastors to act promptly in assisting their committee to work out a thorough schedule in advance. In this way the more expensive moving pictures can be brought within the reach of every congregation.

Another factor that reduces the total cost is the use of free films part of the time. There are a large number of subjects in both silent and sound film, suitable for local churches, which can be obtained by the week or month from film libraries at only the cost of transportation on the film.

The district committee kept a complete set of records as to pictures shown, attendance, mileage of the operator and for the projector, cost of rental and express, cost of all other items—postage, stationery, phone calls, and telegrams. The whole cost of operating a 16mm. sound projector with a good screen, including replacement of bulbs, belts, insurance on the equipment, and with an allowance of from two to two and a half cents per mile to the operator of the projector outside his own pastoral charge, was paid by an offering when the pictures were shown. A small amount was taken out of these funds to make the final payment on the original equipment.

After the first six months, the central committee, with the approval of all concerned, decided that when there was an opportunity to show a missionary picture, or any other film in use at the time, to some group where an offering was not in order but where there was good to be done, the picture could be shown without taking an offering.



## More Bible

By James C. Sanders, Jr.

*Ministers of the Virginia Conference have recently had occasion to observe among churchmen a renewed interest in the Bible. Pastor Sanders (above), of St. John's Church, Richmond, describes for* The Pastor *an experiment in directed Bible readings:*

Early this year, in *The Virginia Methodist Advocate,* Editor George S. Reamey experimented with directed Bible readings and interpretation of the readings in the light of modern needs.

As suggested Lenten readings, a list of 40 Bible chapters was published. The text of the chapters was not printed, since Editor Reamey preferred that the subscribers read them from their own Bibles.

He suggested that persons who read the chapters drop him a postal card and tell him so. Over 600 persons wrote that they had read the messages. Many of them also sent the names of persons in their homes, offices, or church organizations who had also read the chapters. Altogether the names of about 2,000 regular Bible readers were submitted.

On April 27, Editor Reamey began the publication of suggested readings, with comments, for each day based on the Gospel of Matthew. Since he felt that the messages should reach a wider field than his own limited subscription list, Editor Reamey suggested that each reader make copies of the Bible references for four or five friends. About 150 persons wrote letters saying that they had followed the suggestion.

Convinced that interest in Bible reading is at high tide, Editor Reamey has designed a booklet of consecutive readings with explanatory notes and comments on the Gospel according to Matthew.

# *Enlisting Tithers for the Duration*

BY R. N. HUCKABEE

*At Tenth Avenue Methodist Church, Amarillo, Texas, leaders stressed one point when they appealed to churchmen to tithe for the duration: the opportunity to serve the world with the Christian gospel. R. N. Huckabee, now serving at Brownfield, Tex., describes here how the people responded:*

TENTH AVENUE CHURCH, Amarillo, Texas, has tried, for eighteen months, the Advance Program of the Northwest Texas Conference. The conference last year set as goals for each local church two objectives: (1) an increase of 20 per cent in church membership, and (2) a minimum of 40 per cent of members pledged to tithe.

These objectives were adopted in order to curb the apathy which seemed to characterize the churches of the conference. The traditional love of battle had waned. There were, in the conference, 138 churches which had failed to report a conversion, and 85 others which had reported only one or two. In numbers attending church schools, there had been a loss from the previous year.

After the Advance Program had been suggested by the Northwest Texas Conference, I presented a comprehensive plan of activity to our official board and to the board of education at Tenth Avenue Church. After careful consideration both groups decided to recommend the plan to the people.

On the second Sunday in December, after several weeks of preparation, we presented our proposals.

The program was not simply an effort to pay the bills of the church or even to raise more money. It was rather a spiritual movement calling for profound dedication to find a way to present the gospel. We emphasized the spiritual need of our men in service; the necessity of keeping this war from leaving its scars on the souls of our children; the evangelistic opportunity with parents and men going into service; the appalling conditions in war areas calling for Christian service.

The congregation voted, almost unanimously, endorsing the program of advance. At the covered dish dinner, which followed, opportunity was given for questions, testimonials, and general discussion. Several church leaders testified to the satisfaction involved in their practice of tithing.

Early in the campaign I preached on the text *Prove me now herewith, saith the Lord of hosts . . . ye shall be a delightsome land.* I tried to interpret the responsibility of our church in the chaotic time in which we live. I emphasized the fact that the proposal called for sustained effort, and that every member of the church must join us in going forward. "Business as usual" was not enough.

Our campaign for the enrollment of tithes lasted three weeks. I called in the homes and offices of the people, attended class and departmental meetings and the Woman's Society. Everywhere, signatures to the declaration cards were obtained. Letters were written to the parents of our junior and intermediate church members. News of the campaign was featured in our church bulletin. Special pamphlet literature on related subjects, and the "Layman Company" bulletins were used. For three weeks the tithing campaign was the big event.

Christmas Sunday, 1943, was Dedication Day for us. By the end of the service, 40 per cent of the resident members had signed pledge cards.

During the eighteen months that Tenth Avenue Church has tried the Advance Program of the conference, World Service giving has been more than two and one-half times as much as that of any other period in the church's history. Offerings at the church have more than doubled. Larger rooms have been constructed for the church school, and there have been 160 additions to the church.

# More About Sunday Evening

By T. J. Marshall Crapp

*The members of First Methodist Church, Streator, Ill., have abolished a stereotyped Sunday evening service and substituted a service of Christian education for the whole family. Pastor Crapp, one of the many ministers who are now experimenting with changes in the evening program, tells about the new service in his church:*

One day across the table of a service club gathering a friend was telling me about the changes that he had watched take place during the past fifty years.

He compared the inconvenience of the house in which he was born with the conveniences of the house in which he now lives; he spoke of the school in which he received his education and compared it with that which he helps to supervise as a member of the Board; he spoke of the factory where he learned his trade and compared it to the modern one where he now works; he spoke of the changes that had taken place in the reporting of news, the improvement of the press, and the coming of the radio.

Finally, he said, "Home and school, the factory, and the dissemination of news are basically the same as fifty years ago, but we use different tools and techniques."

It was all very interesting. Here was a layman looking at life and its changes through a layman's eyes. Then he said, "Do you know, I believe you preachers will have to streamline your methods to find new ways and means to interest people and to express gospel ideals in modern terms."

Believing there was merit in the suggestion, I asked a few members of my congregation to sit around a conference table and discuss possible ways of using the evening hour to advantage for several distinct groups—children, youth, and adults. Out of a number of meetings and discussions, the following plan for a different kind of service emerged, and while it is not a perfect set-up, it does function when carefully followed.

We divided the fall, winter, and spring months into three terms. The first term started the first Sunday in October and ran until the second Sunday in December when we stopped to get ready for Christmas. The second term began on the first Sunday of the new year and continued until about two weeks before Easter. The third term ran from the first Sunday after Easter until the last Sunday in May.

We divided our people into four groups. Each group meets separately and begins its program with a hymn and a prayer. These groups meet simultaneously at 6:30. We have sponsors for each group—sometimes young married people, sometimes young adults, and for the past several years school teachers have been responsible for the open forum for adults.

Group I is made up of children from nine to twelve years of age. We started with this age because we thought it well to help them develop the habit of attending church rather than going elsewhere on Sunday evenings. The children play quiet games under the direction of a supervisor, and listen to Bible stories, told either by the supervisor or by one of the children. This year it is hoped that we can interest the children in the dramatization of biblical and folklore stories.

Group II is made up of children from twelve to fourteen years of age. This group discusses subjects of its own choosing under the supervision of its sponsor. Sometimes they follow the Dated Units for intermediates, sometimes they read and discuss a book. Last year they used the book *They Dared to Live*, by Robert M. Bartlett. The sponsor read a chapter each Sunday and in the ensuing discussion they talked of the animals and plants they would find in the countries mentioned, and the following Sunday made models of them out of clay or soap to make the story more realistic.

Group III is composed of high school and older young people. This group has taken up a number of different subjects, such as vocational guidance and friendships. They have used *Highroad* and Dated Units which have helped in the discussions on peace and war. Business men, teachers, and other outsiders have talked about business ethics, parliamentary procedure, and preparation for marriage.

Group IV, the open forum for adults, has, over a long period, considered such subjects as the place of labor, education, business, the Church, and the home in the postwar period. Last year they discussed the bases for an enduring peace. They started by looking at the historical backgrounds of India, Japan, and China. They were fortunate in having as leader a returned missionary who had lived many years in the Orient.

Perhaps the most popular series for adults was the one entitled "What the Various Denominations Are Contributing to the Christian Effort." A Jewish rabbi, a Catholic layman, and leading Protestant ministers gave the salient points in their creeds.

At 7:30, all four groups gather in the chapel for a brief worship service. The junior choir, formed from children from Groups I and II, march in, singing the opening hymn. The audience rises and joins in singing the second verse. Then comes the call to worship, a requested hymn period, the evening prayer followed by the Lord's prayer, a special number by the choir, announcements, the offering, and a brief message by the minister, or some other speaker.

Following the chapel service, Groups I and II go to the basement for games and refreshments. The younger children and their parents are dismissed.

The plan will not solve every evening service problem, but we believe there is a place in every town for an evening service, and for the sake of the young people and those who for good reason cannot attend at the morning hour, some kind of evening service should be provided that meets their needs.

# Saving an Old Residential Area

By J. Eugene White

*By organizing a community council which related the church to the needs of the community, Pastor White was able to combat the defeatist attitude among laymen which for years had hampered the progress of Laurel Street Methodist Church, Richmond, Va. Here he tells how the council helped to improve community life:*

In the city where we are now serving, it has been estimated that about one-fourth of the Methodist churches have a limited future. Our church is one of them. Its community has a unique location—bounded on the west by two cemeteries and a Negro section; on the south by the James River; on the east by the state penitentiary, another Negro section, and some light wholesale industries; on the north by light retail industry in a low-rent district, railway warehouses, and a third Negro section.

The community is an old, and now low-rent, section. At one time, in its nearly one hundred years of service, Laurel Street Methodist Church was a "ranking" appointment. Among its members, all then living close to the church, were splendid, substantial American citizens, owning their homes, successful in business, and having a splendid religious background.

In the course of years this changed. The city grew away from this community; those "up" in the world moved away. Into their places came those not having a staunch religious heritage, and having lower incomes. Property began to deteriorate; more people moved out. Now people move into the area largely because they "have to," not because they "want to." Drinking is ever increasing; juvenile delinquency is growing.

To be sure, a number of fine folk, home owners of the former substantial strain, are still here and many of the descendants of the "old line" families maintain a splendid loyalty to the old church, though living at a distance. These keep the church going. The young people of these old-line families now have little interest in coming back to the church of their parents, leaving the church "high and dry" as far as new recruits from these families are concerned.

The result of this change created a widely scattered membership, poor attendance, slow but sure decrease in financial income and new members, and a defeatist attitude among laymen and the preachers sent here. At the same time hundreds of people were around the church, but almost none of them ever attended its services.

The programs of the church could hardly be manned by its own people successfully because the ever decreasing number of leaders lived away from the community, did not know the people, and could not work well among them.

The following plan and goals have been worked out to help salvage the situation. There are two other churches close to ours and two more having influence in the community. The pastors or educational directors of these churches, together with representatives from the Salvation Army, the principal of the public school, a representative from the juvenile and domestic relations court, and the Virginia Conference Director of Children's Work, formed a Community Committee.

The first thing accomplished was a community recreational program for children and youth which provided supervised recreation each day of the week except Saturday. These activities included story afternoon, game afternoon, handcrafts, gym, movies one evening a week—all free. Each participating organization, except the school where no activities were held, manned the activities in its building with volunteer workers and with the aid of some outside leadership. The activities moved from place to place, and each day the teachers in the school directed the children and young people to the proper place. As the school groups were dismissed, a committee from the organization conducting the activity for the day met the children and took them to the proper locality. Aid for the activities came from Richmond Story Tellers' League, Richmond Professional Institute, William Byrd Community House, and the playground division of the public school system.

A record of attendance and church affiliation, if any, was kept, resulting in a large number of family contacts by pastors and workers.

This experiment was successful. It extended from February through May of this year. The attendance is exemplified by one of the story afternoon gatherings held at our church. There were two such gatherings on the same afternoon, ranging between 100 and 120 attendance. To have had that number of children and intermediates off the streets in supervised recreational programs five days a week was entirely worth while. Our own church has received into membership twenty-two adults and young people from this group alone as a result of these contacts. Attendance at public worship and church school has increased. Other co-operating churches in the community report similarly.

It should be noted that this same set-up, modified for the summer, carried on activities at three playgrounds in the area.

This program is so valuable that its continuation is now thought to be essential, and its enlargement desirable. The Community Committee will be formed into a Neighborhood Council, including representatives of all the social agencies at work in the community. The ground work is now going on, and the membership will include property owners. Our goals will be extended to include physical upkeep and betterment of the community and adult activities.

# Adventure in Community Evangelism

By Verne Leslie Smith

*Pastor Smith describes here the interesting methods he used to reach people in Ocean Grove, N. J., where he serves St. Paul's Methodist Church.*

"OCEAN GROVE is God's Square Mile of Health and Happiness by the Sea." It was established by a small group of Methodist ministers 75 years ago as a summer sanctuary for physical rest and spiritual refreshment, and has been a most successful Camp Meeting Center throughout this period. Numerous well-equipped buildings now house a very comprehensive summer program, and during that period our winter population of 3,500 swells to 50,000 as the many hotels, rooming houses, cottages, and tents are crowded to capacity. Our great auditorium, seating 9,000, is frequently filled to the doors when the summer crowds arrive to hear America's outstanding preachers and concert artists, and many thousands share in the numerous daily services and activities.

This summer program of Ocean Grove is nationally known, but this article is written in reference to our winter activities. We are blessed by the year-round presence of choice people in the Bancroft-Taylor Rest Home for retired deaconesses and missionaries, of a hundred fine folks in the New Jersey Methodist Home for the Aged, numerous retired ministers who have wisely chosen to make this cherished spot their haven of rest, and about 3,500 people who have found the Grove to be a pleasant place for year-round residence.

As the Grove is still owned by the Camp Meeting Association, some unusual restrictions are possible. The gates are closed on Sundays to all traffic, throughout the year, and as only Protestants with good recommendations are permitted to lease lots for building purposes or to own property, our population is practically 100 per cent Protestant and our standards are unusually high. There are no saloons in Ocean Grove.

This favored community is of such homogeneous nature that it provides opportunity for an intensive study of Protestant people. There is but one Church in the Grove, St. Paul's Methodist Church, of which the writer is the pastor, and we have been conducting a somewhat unique survey and visitation program, by avenues, using simple methods and obtaining some significant results. Our avenues are quaintly named. Those near the church, in the geographical center of the Grove, carry the revered names of Heck, Embury, and Webb. Another group of avenues perpetuate the memory of Wesley, Whitefield, and Asbury. Others are named for people prominent in local Methodist history, others for near-by states, while still others bear the names of Biblical shrines, Mt. Hermon, Mt. Tabor, Mt. Carmel, Mt. Pisgah, and Mt. Zion.

Our approach was initiated on Heck Avenue. On Monday and Tuesday our church visitors took a religious census of each home on that avenue, distributing literature through which the residents were invited to prearranged fellowship parties in neighborhood homes the latter part of the week, and to the Heck Avenue service on the following Sunday evening. The survey sheets provided for information regarding church affiliation, shut-ins, children in church school and those not in church school, etc. The minister reviewed these with the workers, and then visited the people revealed as possible members for our church or organizations. On Sunday evening the Heck Avenue people were given special recognition in the song service, and the minister used the story of "Lydia, the Way Opener" as a Biblical parallel to the story of Barbara Heck's preparation for Methodism in America. Then Barbara Heck was noted in the congregation, wearing her famous bonnet and long dress, and carrying her Bible. She was invited to the platform and her story was elicited from her in a platform interview. (Barbara Heck appeared, too, when Philip Embury was present, and on the evening the colorfully garbed Captain Webb walked up the aisle all three were invited to share in the program. The biblical parallel used for Philip Embury was that of "Moses, the Reluctant Leader," and for Captain Webb, "Paul, the Unexpected Recruit.")

Following this simple dramatization, I reported in detail the results of the survey, the numbers of families and people on the avenue, church affiliations, children in church school, shut-ins, and men in the service, and closed with an evangelistic plea for these residents to share the spirit of the illustrious leader for whom the avenue was named. These services attracted large congregations, revealed some interesting facts, and accomplished some definite results. We have plenty of avenues to keep up this sort of thing for some time, and with certain adaptations this method could be used in any community.

The program resulted in the development of a new camaraderie on the part of the neighbors on these avenues, an intelligent interest in the founders of Methodism and local conditions, and valuable factual data for the minister. New members have been found for our church on each avenue surveyed.

Certain results were very revealing. About 1,000 of our 3,500 year-round residents are members of St. Paul's Church, and we are very proud of the large congregation which fills our church each Sunday. Ours is a good strong church, and our community is well known as a Methodist center. But we discovered that while the other 2,500

are practically all Protestants, less than 500 have membership in other nearby churches, a fact which means that over 50 per cent of our population, 2,000 people who have chosen as their home this place which has been made quiet and beautiful through a venture in religion, does not have active membership in any church! Practically all have been members somewhere, sometime, but they have become emeritus members with no church life but a memory, and some have lived here for over 40 years and still cherish a supposed membership with some faraway church which has long since dropped their names from the church books. Furthermore, somewhat less than 15 per cent (500) of the 3,500 attends church anywhere with any degree of regularity! This percentage seems unbelievably small, but on the basis of our surveys in other communities the writer is persuaded that the actual church life of America's Protestant people runs rather close to that figure. Most estimates, such as that given by Mr. Babson indicating an attendance of approximately 25 per cent of our members, are on the basis of the reported active membership and do not give consideration to the many Protestant people with a lapsed or emeritus membership and the large Protestant non-member constituency. When allowance is made for these people, it is doubtful if more than 15 per cent of the Protestant people attends church. We need a different concept of "Protestantism" than merely "non-Roman Catholic."

It has stirred many people to be confronted with these facts and figures, and using the above adaptations of the techniques of personal evangelism developed by Dr. Black and Dr. Kernahan, we are now winning 100 people a year for membership in our church, most of whom are adults. While it was disheartening to find so many Protestants with no active church life, it has been encouraging to find that by diligent efforts and personal attention many of these people can be won for Christ and his Church, and we are having an interesting time doing just that thing in Ocean Grove.

# *Professional Calling?--No!*

By Dow Strang Clute

*Believing that parish visitations should be characterized as friendly visits, not as professional calls, Dow Strang Clute, minister of the Methodist Church, Scotia, N. Y., tells here what he tries to accomplish in his visits.*

AMONG my first calls as a young minister was a visit to a family living on a back mountain road in the Adirondacks. The grandmother was sitting on the front porch smoking a big black cigar. We talked for a while, and when I rose to leave, she insisted that I had to have something to eat before I left. So she made me sit down at the table and gave me a big plate of chicken, a dish of wild strawberries, and a cup of tea. Then she disappeared into the other room, and presently came back with a huge bath towel, the biggest one I have ever seen. She wrapped that around my neck for a napkin and told me to go ahead and eat. To make conversation I remarked that the tea had certainly been near the fire. "Pour it in the sasser, pour it in the sasser," she replied, "that's the way we always drink it." So that afternoon I drank my tea out of the "sasser."

Although that was a rather unusual experience, every call is as interesting and as unusual in other ways. For every call is an adventure in friendship.

In my calling, I go not for the sake of building up the church, or even primarily to help persons with their problems, but for their own sakes—to know them, to see how they live, to discover their interests and attitudes, to understand the problems they face, to share their joys and sorrows, to appreciate them for their own sakes. With a membership of 750, and no staff to help me (we have a debt!), it takes me a long time to complete a full round of pastoral visitations. But I try to keep at it.

My calling is reinforced by a faithful committee of women in our church who conduct a systematic visitation of our membership. Our parish is divided into six areas, each with a captain, and with a visitor for each street. These women call four times a year, once, at least, in the evening with their husbands, on all our members. Their purpose, too, is friendship. They never ask for money. They may talk about some of our church activities, but they go primarily as friends. Our church is located in the suburbs of a "boom town." There are many strangers and newcomers to our community; there are also many who have lived here for years who are lonely. They appreciate a friendly interest.

This type of visitation makes friends.

There are also indirect results. When sickness or trouble comes to a family or when a son is killed in the war, I can go to the home not only as a minister, but as a friend. They pour out their doubts, their questions, their complaints. Because I know them, I am in a position to help them in their crises.

This type of friendly visitation helps to make the church a fellowship and lays the foundation for the larger church program. In 1942 our conference conducted a visitation evangelism campaign under the leadership of Guy Black. In our church, because of the foundation prepared by friendly calling by the minister and the laymen, our men found doors opening to them in welcome. Through their efforts, seventy-five persons stood before our altar on membership Sunday and joined the church. When the Bishops' Crusade for a New World Order came along last January, our visitors presented the challenge in the homes of our members. As a result, 930 letters went to Washington from our parish.

"Will you visit from house to house?" There is a rare wisdom in that old question in the *Discipline,* if we go not as busy-bodies, or as professional soul-savers, but in the spirit of Christian friendship.

# Our Week of Prayer

3.

Here Pastor Seidenspinner presents the third and last of his discussions on the spirit and techniques of a well-rounded devotional life for ministers of the gospel.

BY CLARENCE SEIDENSPINNER

HOW can we find joy and help in our private devotions? In answer to this question, last month we discussed a rule of prayer that has proved to be unusually fruitful. It requires from half an hour to a full hour. You place yourself in God's presence, orient your mind with some devotional literature, read a passage from the gospels, prompt your mind regarding this passage and then your feelings as well as your mind. This is followed by a free colloquy with God, a period of silence during which new insights come to one from God's Holy Spirit, and finally the Lord's Prayer is repeated.

The life of prayer, however, is richer than a single rule. Perhaps it is best characterized by a continual awareness of God's presence. The minister who really lives as a man of God is never far from his divine Father. Surrounding him on every hand and supporting him in every kind of situation is God. Of such a minister it may truly be said,

*The eternal God is thy refuge,*
*And underneath are the everlasting arms.*

To live with this confident assurance, we must practice the presence of God. We will want to think of Him often and speak to Him frequently. In this connection, the daily offices of the religious orders may be of help to us. The idea back of these offices is to keep the soul in constant fellowship with God. As far back as the sixth century the Benedictines had divided these services into seven periods which occupied about four hours. Vespers at sundown, complin at bedtime, nocturns and lauds at dawn, prime at rising, terce at nine o'clock, sext at noon, and nones at three o'clock constituted the daily cycle. An office hymn, versicles, lections, antiphons, and psalms gave content to each office. During the course of the week the entire Psalter was recited.

Like the modern ministers, the parish clergy of yesterday found it impossible to fulfill the obligations of such a daily cycle of worship. Both in the Roman and the Reformed churches, the daily offices were combined and reduced to two or three which made their use by the parish clergy more practicable. In the Episcopal Church, for example, this reduction led to Morning and Evening Prayer. The minister who read these two offices every day kept in constant touch with his heavenly Father.

The daily offices at least do this for us: they remind us that some consecrated souls believe that it is their vocation to worship God through all the long day. Is not that our vocation, too, as men of God? The essential experience of the daily offices can be shared by us if we will plan to keep God in mind and address even brief sentences to him from time to time during the day. With this thought in mind, let us consider a daily and weekly rule of devotional practice.

One of these sentences may open the

day and establish its tonal quality. Suppose that you say, upon awakening, *This is the day which the Lord hath made; we will rejoice and be glad in it,* or *Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.*

Directly before or after breakfast you may want to read some form of morning prayer. This may be done in the solitude of your study, with the family at breakfast time, or in the church directly upon your arrival. Some men will want to worship with the family at breakfast time and read Morning Prayer by themselves in order that they may have both the corporate experience and the private one. The reading of some form of morning prayer, either from Common Prayer or some order of your own arrangement need not take very long.

Several times a week during the morning or some other hour when you are at leisure, you will want to practice the rule of prayer discussed last month and summarized in the opening paragraph of this article. Do not begrudge the time necessary for this spiritual exercise. Unquestionably, it does take a lot of time, but this rich and leisurely fellowship with God will wonderfully enrich your ministry.

Sometimes you will want to vary this normal rule of prayer by some particular form of spiritual exercise to meet a specific need or to bring a new set of stimuli to bear upon your religious consciousness. Because of something you have done, some sin you have committed, you may feel the need of a sustained act of penitence through which to express your remorse. At such a time do not hesitate to use The Penitential Office in Common Prayer. It makes use of the fifty-first Psalm and is just what you need.

It may be that you have a hard administrative problem to solve and you seek a solution acceptable to God as well as to man. In his book *Methods of Private Religious Living*, Henry Nelson Wieman presents a method of worshipful problem solving. This method is found in his first chapter on private worship. It is very suggestive and helpful, though based, of course, upon Wieman's own conception of God.

In these articles, I have adapted Wieman's suggestions to the more traditional theology of the Church. This revised method makes greater demands upon God and less demand upon autosuggestion. Again and again you will find it helpful as an alternative to the normal rule when you have a difficult problem to solve. It may be outlined as follows:

Place yourself in God's presence. He is the most dependable fact in your life. All decisions need to be made in the light of that fact. It is true of you also that *They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.* Invoke God's presence and ask him to help you.

The second step is to face the problem by formulating it clearly. It may be a problem for which there appears to be no solution or definite answer such as the problem of better health or the matter of personal acceptability among the congregation. It may be a problem for which a definite decision needs to be made such as accepting a heavy community responsibility. Whatever the problem, formulate it clearly.

The third step is to think clearly in the presence of God regarding three aspects of your life. First, what are the major purposes of your life? Keep them clearly in mind and brighten them in the imagination. What light do they throw upon the problem? Second, try to determine the will of God in the matter. The New Testament may say something quite definite about your difficulty. In the matter of health, for example, it will give you the general impression that God is eager for you to have the best possible health.

At any rate, try to determine what God's will may be for you, for no solution is complete until it has been tested by the divine will.

Third, consider your present status in regard to the problem. Remembering that you have invoked the presence of God, examine yourself carefully. Where do you stand; what are you doing; what can you do, regarding the situation? Again consider health as an example. Examine yourself with God's help to see if you are careless anywhere along the line. Often some trivial thing like the failure to wash your hands will be revealed. Sometimes a deep-seated habit like overindulgence in coffee or sweets will stand out. Damaging maladjustments may come to mind, or even a stark selfishness that has caused the whole body to rebel. What is your relation to the problem and what can you do about it?

Then speak freely with God concerning the matter. Present the whole situation to Him as it comes to your mind after this period of meditation. Ask for His help. After you have done this, remain silent and relaxed so that He may speak to you. Into your mind may come new leads and insights under the prompting of the Holy Spirit.

Use these leads in formulating your solution. In the light of all that has gone before, make your best judgment. As part of this solution, it will help you to make certain specific dedications and commitments to God and man. Then you will want to act upon this basis in order that whatever seems dark and uncertain may be made wonderfully clear by the light which comes from God.

Thus far our daily pattern of prayer has been: rising sentences, Morning Prayer, the normal or special rule of prayer. In addition to this, brief sentences may be addressed to God throughout the day and committal made to him at night. All of this is enriched once or twice a week by the great act of corporate worship in the Church.

At special seasons of the year, such as Ash Wednesday and the opening of the church year, you may want to make a personal retreat for half a day or even a full day when you spend the time in devotional reading, meditation upon the purposes of God for you, and in prayer. Such a well-rounded devotional life will keep us true to our ministry and will help us to live as men of God.

THE PASTOR *is still receiving letters commenting upon the October issue. It is possible to present only a few of these letters. Except for the first one, the comments which follow are all from ministers serving churches.—Editor.*

## "TIME ON YOUR HANDS"—!

MRS. N. A. LINEWEAVER • *Baltimore, Md.*

I protest! As if a busy minister's wife wasn't already in despair of keeping up with the finest of the fine literature published by our church, here comes THE PASTOR in its new dress, so attractive and intriguing that I had to sit down with it right away, neglecting my dusting and sweeping!

Shame on you! Did you not know that a good minister these days never has "time on his hands" (page 24), and much less his wife? Congratulations.

## MAGAZINES AND MAGAZINES

HARRY B. BURKS • *Cincinnati, Ohio*

Well, here I go again sending in a subscription for another of our church published magazines. I'm not sure that I agree with Luccock's statement of "Utopia" in THE PASTOR. I suppose our idea of "Connectionalism" forces me in the direction of a subscription.

John said something about the world not being able to contain all the books that could be written. If our Methodist Church continues at its present rate of magazine publication, even in a day of paper shortage, the world will not be able to contain them.

Here's my dollar.

*Our gratitude to Pastor Burks for his subscription. He will receive* VOLUME 8 NUMBER 4 *of* THE PASTOR *next month.—Editor.*

## TOO MUCH ON BOOKS

FRED W. GUTBUB • *Strasburg, Pa.*

I like THE PASTOR in its new dress very much. If you will permit a criticism, I feel you are giving too much space to book reviews (they are good reviews, too). We get reviews in almost every publication we see! Success to you.

## ASKING FOR MORE

ROGER D. ROBISON • *Bascom, Ohio*

I am enclosing my subscription to THE PASTOR in the hope that you will continue to give us a happy balance of practicality, inspiration, and facts about the social needs of our day. I'm specially glad you have not forgotten that most Methodist churches are in towns and in the country, and have included material for those of us who like rural work. Keep up the good work.

## PREFERENCE FOR NEW FACES

W. W. SUTTON • *Middlebourne, W. Va.*

. . . Of course, you have to have a contributing staff, but if we are to have the same men or a considerable part of them, who write for *The Pastor's Journal* why do we have THE PASTOR?

I am interested in hearing from other than the folks who are writing for the regular papers. However, here is the dollar. . . .

Chubb's article on "The Sermon Is Born" is good. I found early in my ministry that preachers of the different denominations had pretty much the same experiences with sermon preparation. Yet, as Mr. Chubb gives it to us, I should believe that some of his sermons were not exactly "born." As I see it, we select some subjects; some subjects select us.

## ON REGULAR EDITORS

HARRY S. CREDE • *Rushville, Ill.*

The new magazine is really fine. It takes *regular* contributing editors to make a magazine.

## PROPOSING A MERGER

RICHARD D. WEARNE • *Kalamazoo, Mich.*

Why cannot *The Pastor's Journal* be combined with THE PASTOR to give us ONE good pastor's magazine?

WARREN E. BROWN • *Marshall, Mich.*

. . . I wish there could be some kind of marriage between your paper and *The Pastor's Journal.*

The feature pointed out by Dr. Luccock ("practical help to pastors") is your greatest single selling point. . . .

## THE FORMAT

KENNETH D. JONES • *Theresa, N. Y.*

I like THE PASTOR, but would prefer pocket size. . . .

RICHARD F. VICK • *Kalispell, Mont.*

. . . New format and material are superb!

## FOOLISH FOLDING

W. A. MACLACHLAN • *Philadelphia, Pa.*

Must your excellent edition be folded in mailing? I can hardly keep it flat for reading.

*The January issue will go to all subscribers "flat."—Editor.*

## LIKES ADDITION OF "UTOPIA"

AUSTIN A. RODGERS • *Springfield, Ill.*

The old magazine was too exclusively confined to methods and means to fill the larger need of a pastor's journal, and some other magazines are too exclusively the other thing. . . . I should say that THE PASTOR is going to be the ideal combination of what you call Utopian and practical.

## CO-PASTOR

WALTER M. SWAN • *Camden, N. J.*

Congratulations upon the wonderful change you have made in THE PASTOR. Mere words cannot express my appreciation for the help this new issue has been to me. THE PASTOR will very definitely fill a real need in the lives of many pastors in the days to come.

You have set a very high standard in this new issue for October. May you continue to hold this same ideal. In doing so you will be indeed co-pastor with many of us throughout the country in the days to come.

I especially enjoyed "The Sermon Is Born" by James S. Chubb, "The Cross and Man's Vantage Points" by Otto H. Houser, and "Getting Our Grip on the Crowd" by R. P. Marshall. . . . Your editorial was A-1, and I feel sure that we cannot have too many such exhortations.

F THE SOUL---Voltaire

## "THE LECTIONARY COMES BACK!"

C. DUANE BUTLER • *Candor, N. J.*

I was very much interested in an article in the October issue by W. R. Basham on "The Lectionary Comes Back!"

My interest prompts me to make inquiry as to where or how one would go about getting a copy of The Lectionary.

I see great possibilities for stimulating Bible reading, and also for avoiding the repetitions of favorite passages (in public readings) . . . I am sure many other pastors will find the article stimulating and offering a solution to the problem of Scripture lessons.

*To Southport Circuit, England,* THE PASTOR *has forwarded to Methodist Pastor Basham all comments about his article. To Pastor Butler goes a copy of The Lectionary taken from the minutes of the annual conference of our British brethren. Meanwhile,* THE PASTOR, *will soon publish the approved lectionary for The Methodist Church. —Editor.*

## ON MISSING MR. MORRIS

HARRY L. ALLEN • *Tacoma, Wash.*

I am enclosing my dollar. . . .

Personally, I do not like the new format of THE PASTOR. It is not as convenient to handle as the other. Then I miss "Adventures in Books and Ideas" by Raymond P. Morris.

I wonder if the excellent new features could have been secured, and at the same time you could have kept the old format and Mr. Morris' reviews?

*Mr. Morris, for nearly eight years a contributor to* THE PASTOR, *was appointed a contributing editor when the magazine expanded. He will review some of the year's outstanding books on theology in the February issue.—Editor.*

## HERE AT LAST

EARNEST J. PETERS • *Lafayette, Ind.*

I have often wondered why our great church hasn't had such a periodical as THE PASTOR promises to be. Many a preacher needs the helps you give.

## MORE BISHOPS?

JOSEPH W. ELLER • *Ashton, R. I.*

Edward Laird Mills, writing in your October issue, is very timely in his proposition regarding district superintendents and bishops.

Any casual observer can see the necessity for a radical change in our Methodist supervision, and students of church administration soon become thoroughly convinced of it. It is a job which taxes us with headaches and heartaches.

Many of our churches can and do conduct their business through their official boards. But a main objection, it seems to me, to the abolition of the district superintendents' office is that the small churches, the circuits, and the preachers who serve them need the superintendents.

Under our dual system of appointments, some churches and preachers are in the exchange group, with the bishops sanctioning the exchanges, but not making the appointments; other churches and preachers must depend upon the cabinet system of appointments.

These dual systems, working untold dissatisfaction among churches and preachers, have raised the very common question, "If some churches and preachers can be independent of the cabinet system of appointments, why can't we?"

Why not do away with the cabinet system of appointments at the annual conference, and allow all appointments to be made by the resident bishops after consulting the ministers and churches concerned? This would relieve both the preachers and the churches of the long drawn-out wait for conference to assemble and for moving time to come. It would also save innumerable hours of manpower.

To select more bishops to care for this increased responsibility, and possibly some archdeacons to work with them may be proper; but it seems to me a better way would be to have a few pastors in strategic centers to act as advisory boards to the presiding bishops.

## STRENGTHENS FAITH

A. B. CARLTON • *Evergreen, Ala.*

Two hours ago I came from the post-office with THE PASTOR. This magazine has held me spellbound this length of time. I first ran hurriedly over the index. Then I began reading and found I couldn't let go until the last page was reached.

. . . This magazine strengthens a minister's faith and helps him take more pride in his efforts to be an effective minister. You will render conspicuous service in the months and years ahead.

## ALL THAT COULD BE ASKED

C. O. BALL • *Olustee, Okla.*

Your new magazine is indeed everything I could ask for in my professional journal. I shall look forward to every issue.

## ON THE NEW BOOK OF WORSHIP

RICHARD VANAMAN • *Dillsburg, Pa.*

I have just finished reading the article on *The New Book of Worship* (Oct. issue) by R. P. Marshall in the newly designed and better magazine. I'm sure this new service book is going to be a great help to all the pastors everywhere. . . . If the information is available, I would like the name and address of the pastor who presented to his congregation a month of addresses on the *Book of Worship.*

*Like all other queries concerning articles, writers, sources of materials, etc., Pastor Vanaman's query has been handled posthaste. Pastor Marshall gave personal attention to questions concerning his article on the* Book of Worship. *Other articles on the Book of Worship will follow in 1945.—Editor.*

# LITURGY

**Readers are invited to write *The Pastor* regarding experiences in ordering worship. This department will discuss suggestions for improving worship, questions on the minister's garb, the conduct of public worship, and questions from readers. This discussion of Christmas worship is prepared by R. P. Marshall, pastor, First Methodist Church, Brooksville, Fla., who will be one of the editors of this department.**

# Christmas Worship

**By R. P. MARSHALL**

IN MANY Methodist churches Christmas is a time for display of choral dexterity and decorational frenzy. The Sunday school has a "program" during which the bewildered, but happy, children hear a much-garbled version of the Nativity story, or watch a playlet which mixes indiscriminately the various elements of the tale until their minds become confused by contradictions which they but dimly perceive. Recently a writer deplored the prevailing confusion in the minds of children and young people regarding the actual happenings in the Christmas tale. He investigated and found that their misconceptions arose out of the fact that, while they had often read the story as given in the Gospels, they had *seen* the plays and accepted their version of the matter, with the result that they conceived a picture of wise men, shepherds, and the star, all jumbled together in a German stable.

The old Sunday school, with cheerful disregard of Christmas theology and tradition, made Christmas Sunday a time when gifts were distributed by an overstuffed Santa. Many of us cannot remember feeling that Christmas was any more than a time for getting presents and shooting firecrackers.

Today we are trying to bring Christmas back to the Church. True, we recognize that it is compounded of various elements, some of which are pagan. But the Church has wisely adopted the best of the pagan legends and symbols and tied them into the Nativity rites. Ancient Rome was wiser than modern Protestantism which, while recognizing the pagan elements, merely shrugs its shoulders and succumbs to the commercialism of the times.

What can we do to make Christmas more Christian? For one thing, we can utilize the modern Methodist custom of "white gifts" and see that the emphasis is upon giving rather than getting. This, naturally, would be in the Sunday school hour, when the children would bring to the altar (if the service is held in the sanctuary) their gifts for the poor or the orphans.

We can also attempt to direct the lessons of the Sunday school in such a way that emphasis is placed upon the religious significance of the day.

In the morning worship service, we can make use of all the resources of liturgy to provide a really worshipful service of praise to God for his gift to the world. On this day we will find in our congregation men and women who will not visit us again until Easter, and we must speak to their hearts by means of music, prayers, and sermons.

The anthem, or anthems, should be chosen with care. This is no time for flamboyant music, or for solos designed to show off the singer's virtuosity. Simple anthems, or even hymns, are better than elaborate ones. (See the article by McCutchan in *The Christian Advocate*, Nov. 16).

The *Book of Ritual* (which, unfortunately, will not be off the press in time for use this Christmas) provides a separate order of worship for Christmas Sunday. Ministers who wish to have such an order may prepare their own, following that suggested in the present *Ritual*, and choosing appropriate readings and prayers. These may be found in various books of prayers, and especially in the *Book of Common Prayer*, which every Methodist minister should use as a source book, as it provides the best collection of worship material in the English language.

The *Book of Ritual* provides a Collect for Christmas which is worth copying and using:

> O Father, who hast declared thy love to men by the birth of the Holy Child of Bethlehem; help us to welcome him with gladness and to make room for him in our common days, so that we may live at peace with one another and in good will with all our family; through Jesus Christ, our Lord. Amen.

The evening service may well be given over to Christmas music. One church, located in a rural section of the country, makes Christmas Sunday evening a time of community singing of carols and hymns. Many of our people long for a chance to sing the old hymns and they are not satisfied by the second-hand worship of a choir. The informal song service, interspersed, perhaps, by poems and Scripture, seems to offer the solution of at least one problem.

Another church holds a candlelight communion service when with all the beauty of ritual and ecclesiastical pageantry the beautiful church building is made a veritable sanctuary for the Christ-child.

Others have found that a midnight communion service on Christmas eve is worth the effort. The writer celebrated Holy Communion last year in this fashion, assisted by an army chaplain, for the special benefit of the service men. It was well attended by both soldiers and civilians.

Roman Catholics have made a virtue out of attending services at unusual hours. John Wesley advised his preachers to do the same, and set an example by frequent preaching at five o'clock in the morning, and often as late as ten o'clock at night. He instituted the typically Methodist Watch-Night service, which we would do well to revive. (A printed program for Watch Night is available to Methodists this year in connection with the Crusade movement. It will be found also in *The Book of Worship*.)

* * *

## Some Definitions

The following definitions of liturgical terms are taken from *Christian Symbolism in the Evangelical Churches* by Thomas Albert Stafford, published by Abingdon-Cokesbury Press, a volume that ought to be in every minister's library.

*Advent*—The season which begins the Christian Year by commemorating the coming of Christ. It includes the four Sundays before Christmas.

*Christian Year*—In liturgical churches, the program of church activity is intimately connected with the Christian Year, which is divided into eight sea-

sons as follows: Advent, Christmas, Epiphany, Lent, Easter, Ascensiontide, Whitsuntide, Trinity.

*Christmas*—The festival of the Nativity of our Lord. Gifts are associated with it, because of the gifts brought to Bethlehem by "the wise men from the East." Christmas was not celebrated until the fourth century. At first, January 6 was chosen, but later December 25 was substituted to avoid confusion with the celebration of the baptism of Jesus on January 6. December 25 was probably selected because of the Roman festival on that date.

*Collect*—A brief prayer on a single subject, usually divided into five parts: the address, the ground of petition, the petition proper, the benefit desired, nad the meditation. A Collect nearly always ends with the words, "through Jesus Christ, our Lord."

*Epiphany*—The Christian festival which commemorates the manifestation of Christ to the "wise men" representing the Gentile world. The date is January 6, or the twelfth day after Christmas.

*Sanctuary*—A word derived from the Latin *sanctorium*, meaning "holy place." The word is very loosely used in most evangelical churches. It is perhaps most frequently and wrongly applied to the whole house of worship. More strictly and properly applied, it refers to the part of the church about the altar or communion table. . . . The idea of the sanctuary as a kind of "holy of holies" is derived from the structure of the Jewish temple at Jerusalem.

*Worship*—From the Anglo-Saxon *weorth*, meaning "worth," and *scipe*, meaning "ship," the reverent acknowledgment, by proper words and acts, of the *worthship* of God. It is regarded as indispensable to the Christian life, which derives some of its greatest values from fellowship in worship. . . .

*Introit*—From the Latin word *introitus*, meaning "an entering," the appointed psalm for the day read immediately preceding the commencement of the Holy Communion in the liturgical churches. In other churches, it is an introductory piece sung or chanted at the beginning of a worship service.

# *Religious Drama*

**By Perry Dickinson Avery**

## The pastor of First Congregational-Christian Church, Kokomo, Ind., tell how the presentation of a play in his church achieved values of a prayer meeting.

"YES, I favor the Union Week of Prayer Services," said a young minister attending the Inter-church planning council, "but must we have a solid week of stereotyped prayer meetings with the traditional round of hymns, meditations, and prayers? Have we achieved such perfection," he continued, "that we have to use the same old forms repeatedly, or is it that we have become lazy and unimaginative? Isn't there any fresh, creative way in which we can meet the deep spiritual needs of our people in these unusual times?"

"Why not make use of the Junior College Players?" rejoined another member of the committee. "They have just prepared Fred Eastman's one act play *Eternal Life*.

So the discussion continued. Would the play fit into the theme suggested for the week by the Federal Council? A glance at the program revealed "Faith —A Song in the Night" as the subject for the third evening. Why, that was the very theme of the play! Here was an English family trapped in an air-raid shelter beneath a bombed building, groping their way, through Scripture reading, prayer and song, toward a faith in the eternal verities that would prepare them to endure whatever test might still await them.

The evening arrived for the service in which the play was to be used. The older people, schooled in the old fashioned prayer meeting were there, apparently somewhat sceptical. But this prayer meeting also had young people in it—from school, factory, and home. Young men were there whose names were before the draft board, and young women whose hands were becoming calloused from work on war industry assembly lines. Yet young and old united in the common acts of worship.

Then came the play, performed on the rostrum without curtain or screen. They used only chairs and benches. The Holy Spirit moved mightily that night! It seemed as though the turbulent fears of mothers and fathers who had sent their sons to battle areas were being calmed, as Jesus stilled the waters of the sea. The play had carried them for a while into a crisis situation, and then had led the way out.

Many people blazed a religious trail out of their own perplexities that night. It did something to the players, too. Max Thompson who played Hale made this statement after the performance, "Being only eighteen years of age, I probably possess that carefree trait of youth. But since acting in the play *Eternal Life* I can't help but feel more serious minded."

There wasn't a doubt in anyone's mind as to whether he had attended a prayer meeting. But it was different. Elizabeth Evans, who played Mary Hale Bowman, the mother, said this of her experience, "I have discovered that it is possible so completely to live the part which one is portraying that one actually feels the words are one's own. For example, every time I repeated the prayer for my sick son I had tears in my eyes when I finished."

"Faith—A Song in the Night." That's exactly it! The old truth acquired a new and dynamic meaning when portrayed by living characters in life situations. As people were leaving the meeting, one could note a light of transfiguration in their eyes. Still ringing in their ears were the words of the *Nunc Dimittis*: *Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.*

"That's the most helpful meeting I've attended for a long while," remarked an elderly lady. She probably expressed the conviction of many. It wasn't that the play lent interest or entertainment appeal as an added or extraneous feature; it was the play itself which set the emotional pitch and infused a deeper, more poignant meaning through the entire service of worship.

# The Fountain

### THE CHRISTMAS STORY

Christ came to make a new world. He came into the world to regenerate it in Himself, to make a new beginning, to be the beginning of the creation of God, to gather together in one, and recapitulate all things in Himself. The rays of His glory were scattered through the world; one state of life had some of them, another others. The world was like some fair mirror, broken in pieces, and giving back no one uniform image of its Maker. But He came to combine what was dissipated, to recast what was shattered in Himself. He began all excellence, and of His fullness have all we received. When He came, a Child was born, a Son given, and yet He was Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Angels heralded a Saviour, a Christ, a Lord; but withal, He was "born in Bethlehem," and was "lying in a manger." Eastern sages brought Him gold, for that He was a King, frankincense as to a God; but on the other hand myrrh also, in token of a coming death and burial. At the last, He "bore witness to the truth" before Pilate as a Prophet, suffered on the cross as our Priest, while He was also "Jesus of Nazareth, the King of the Jews,"

—Cardinal John Henry Newman.

### JESUS, THE KEY TO SCRIPTURE

To understand Scripture, we must have a meaning in which all the contrary passages are reconciled . . . in Jesus Christ all the contradictions are reconciled.

—Blaise Pascal, in *Pensees.*

### MAN'S TRUE CONQUEROR

Out of all history you'll find but one world conqueror who came with clean hands—and those hands the soldiers pierced with iron spikes when they nailed the Nazarene to the cross.

—Irvin S. Cobb.

### ANSWERING THE SNIPER

It was the late Walter Rauschenbusch, himself a critic of the Church of no mean order, who was speaking at a forum when an excited member of the audience interrupted with a tirade against the Church. Professor Rauschenbusch heard him through patiently and when he had finished remarked, "Nobody kicks a dead horse," and went on to speak of the contribution the Church could yet make to the life of the world.

—From *As He Passed By,* by Allan Knight Chalmers.

### HELP FROM THE FREUDIANS

The really important question about the story of the Garden of Eden is, not is it literally, factually true, but does it faithfully represent the truth about man's situation in history? Indeed, myths, for this purpose, may be much nearer the truth than rationally formulated doctrine or statement. That is one thing which the Freudians have taught us—and we are duly grateful!

—From *Down Peacock's Feathers,* by D. R. Davies.

### CORRUPTING THE RICH

It is said that E. W. Scripps, who founded the Scripps-Howard chain of papers, spent much time upon a far Western ranch. When queried on the subject, he remarked: "I'm a rich man, and that's dangerous, you know. But it isn't the money that's the risk, it's the living around other rich men. They get to thinking all alike; and their money not only talks, their money does their thinking, too. I come off here on these wide acres of high miles to get away from my sort. . . . So I don't think like a rich man. They talk about the owner of newspapers holding back their editors." He laughed. "It's the other way with me. I get my boys, bright boys, from the classes that read my papers; I give them the editorship and the management, with a part interest in the property; but as soon as the profits begin to come in, say in a year or so, they become conservative and I have to boot them back into their class, and even then . . . Corruption? Yes; but it's they that corrupt me and my papers, those bright boys from the streets."

—From *Preaching in a Revolutionary Age,* by G. Bromley Oxnam.

### THEOLOGY—OR SWEET BANALITIES?

Preaching, if it is to have adequate depth and height and breadth, must be theological preaching. Indeed, there is no other kind that is much more than a respectable embellishment of a comfortable life.

This has been expressed with rugged force in the challenge to the church: "If you have anything peculiarly Christian to say at this hour, for God's sake say it! But if you can do nothing but mouth over the slogans of the street corner, or the usual banalities of the Chamber of Commerce, for God's sake, keep still!" Those are rough words, but so were many of the words of Paul, and of Jesus. If preaching is not basically theological, not the proclamation of a God who has acted, but merely an anthology of moral maxims, it soon comes to resemble the description of Matthew Arnold as "a mournful evangelist who had somehow contrived to mislay his gospel." It is seductively easy to mislay a gospel.

—From *In the Minister's Workshop,* by Halford E. Luccock.

## THE FELLOW TRAVELER

Sir Ernest Shackelton tells in his book *South* about his ill fated attempt to cross the south polar continent from sea to sea. The ship was caught in the ice floes and ground to pieces. He and two others made a desperate attempt to reach a whaling station in South Georgia. After a thirty-six hour march over unnamed mountains and glaciers and snowdrifts they reached the goal. He said, "All through those lonely hours I had a curious feeling that there were four of us instead of three."

—Roy H. Short, in a radio address over CBS.

## SERMON SUBJECTS

The four pivotal freedoms of history are God's word, God's commonwealth, God's deed and God's summons. You preserve them not by fighting for them, but by using them.

—Paul Scherer.

## WHEN DESIRE IS DEAD

I was once spending a week end with a layman in the North. Several friends were gathered around the fire in his drawing room after dinner, and we were talking about Wordsworth's poems. I shall never forget how this affluent, generous-minded, lovable businessman said, "You chaps do make me envious. I've no time for poetry. But when I've made my pile I am going to start studying Wordsworth." He hasn't made a start with Wordsworth, although now he has retired from business. It isn't easy to switch real interest to a thing like Wordsworth's poems by a sheer act of will. Other interests kill desire. What my friend really desires is a desire for Wordsworth! But the latter is dead. Like religion, it gets killed by thorns.

—From *In Quest of a Kingdom,* by Leslie D. Weatherhead.

## ON GAMBLING ON COMFORT

Why do you suppose that Christ commanded men to take up a cross if suffering is a major evil? Why did He visit His saints by such diseases and physical agonies? Why did He flood the soul of His mother with sorrow? Why did He Himself undergo such a terrible death at so early an age? These questions demand answers before we gamble everything on health and comfort.

—From *A Companion to the Summa,* by Walter Farrell.

## OUR KING'S SELECTIVE SERVICE

There is a selective service act in the realm of religion, and the summons goes out from the King of kings. Training camps do not prepare men for a standing army. The soldiers of the salons who have never crossed the threshold that leads to action are forced to choose between the ways of war and the discussion called disinterested. No longer can men sit by the comfortable fireside of contemporary practice, discussing the latest advances in meteorology while men struggle against the blizzard outside. Shoving the toes deep into warm house-slippers, cynically remarking that after all the climate, like human nature, cannot be changed, will not do. Men must act upon their faith.

—From *Preaching in a Revolutionary Age,* by G. Bromley Oxnam.

## RELIGION TAKE NOTE!

Hitler was able to enslave his own people because he seemed to give them something that even the traditional religions could no longer provide; the belief in a meaning to existence beyond the narrowest self-interest. The real degradation began when people realized that they were in league with the Devil, but felt that even the Devil was preferable to the emptiness of an existence which lacked a larger significance.

—From *Der Fuehrer,* by Konrad Heiden.

## ELECTRIC LIGHTS FOR THE STARS!

No person is more tempted than the preacher to substitute the electric lights for the stars. The contemporary mind is always lifting its favorite idols and saying, "These be thy gods, O Israel." No end of preachers piece out a Christianity whose sanctions they have never understood with bright flashes of rich emotion hot with the qualities of contemporary life. So the pulpit surrenders to the very age whose life it must conquer if it is to do its real work in the world.

—From *The Christian Criticism of Life,* by Lynn Harold Hough.

## PARABLE OF THE AIRPLANE

If Jesus were teaching on earth today, He might give us a parable based on the airplane—the four types of persons living in the atmosphere of God: the man who has *no ceiling* for his soul because the fogs of sin envelop him; the man with *low ceiling* who must hug the earth with vision of God; Christian who have a *high ceiling* with a large vision and outlook on life; and finally those who "mount up with wings as eagles" and have *ceilings unlimited.*

—*The Upper Room.*

## BESETTING SIN OF TODAY

Greed has . . . become the besetting sin of a bourgeois culture. This culture is constantly tempted to regard physical comfort and security as life's final good and to hope for its attainment to a degree which is beyond human possibilities. "Modern man," said a cynical doctor, "has forgotten that nature intends to kill man and will succeed in the end."

—From *The Nature and Destiny of Man,* by Reinhold Niebuhr.

# REVIEWS

## IN YOUR BOOK SECTION

THE reviewers for this issue represent varied fields of study and work. They evaluate books in a variety of fields both practical and theoretical.

Leon M. Adkins, reviewer of *Keeping Your Church Informed*, is pastor of First Methodist Church, Schenectady, N. Y., where he has done notable work in publicity.

Henry M. Battenhouse, reviewer of *Down Peacock's Feathers*, is professor of English Literature, Albion College, Mich., and a member of the Detroit Conference.

George W. Edwards, rector, St. Andrew's Episcopal Church, Scarsdale, N. Y., reviews *Enough and to Spare*. In the October issue, Dr. Edwards wrote on why, at the age of 50, he decided to give up his job as chairman of the Economics Department, College of the City of New York, and enter the ministry.

J. Philip Hyatt is professor of Old Testament Languages and Literature, Vanderbilt University School of Religion. He reviews *The Westminster Dictionary of the Bible*.

A. W. Kirby is minister of the Methodist Church, Polo, Mo. He reviews *Rural People at Worship*. For years he has been a student of ways to improve worship services for small rural churches.

G. Ray Jordan, one of the South's outstanding preachers, evaluates *The Art of Preaching*. He serves First Methodist Church, Charlotte, N. C.

Contributing Editor J. Fisher Simpson reviews *Good News of God*.

# *Toward Effective Church Publicity*

**Leon M. Adkins**

KEEPING YOUR CHURCH INFORMED, *by W. Austin Brodie, Fleming H. Revell, 125 pp., $1.50.*

This handbook is one of the most helpful volumes on church promotion that I have ever read. It is evident that the author is fully conversant with his subject and capable of stating it clearly for his readers. The whole presentation avoids making church printing a fetish. The presentation is sane and balanced and should help every reader in the use of printer's ink in the church.

The movement of the book is as thrilling as a novel, its contents as authoritative as an encyclopedia, but its format is as unimaginative as a dictionary. The reviewer recognizes the difficulties in wartime printing which would militate against making the book an example of its thesis.

Probably there is no minister in these times who does not at least use his fountain pen in direct mail enterprises for his church. Even though he uses no more complicated device than the pen, he can find this treatise by Mr. Brodie a liberal education in appreciating approach, content, and format of the written or printed communication.

One caution which the author has emphasized should be impressed on the minds of every minister and his laymen. Let it be set in capital letters, italics, and boldface type!—direct mail can never be considered in any sense a substitute for personal contact. It must always be considered as a device which prepares the mind and spirit of the reader for the warm, cordial, convincing, and sincere relationship of person to person. Printing is an invaluable aid to an effective ministry but it must always be recognized for what it is—a tool. Mr. Brodie devotes his volume almost completely to the direct mail approach, but he gives some helpful attention to such matters as bulletins, programs, show cards, and the like. Good ideas and sound counsel are available here for every parish.

He makes it clear that the design or layout of printed material is very important. The reader is counseled to use his own imagination, encouraged by studying magazine advertising, consulting experts in the field, or in working with someone who has a flare for eye-appeal in printing. Eye-catching honesty is a principle which must be observed in the layout of the simplest letter or the most intricate mailing piece. Extravagance of language which oversells is as disastrous as the dullness of understatement. Short letters are not to be contrasted with long letters for their effectiveness. Design and composition as well as what needs to be said should determine the length of any communication.

Postal rates and regulations are dealt with authoritatively, and suggested ways and styles of mailing stimulate one's imagination. The author does not give much space to the use of photographs, or halftones made from them which give character and appeal to almost any mailing piece. Photographs or reproductions attractively attached to mimeographed materials will step up their effectiveness.

The devices which can be used in reproducing informative material are described clearly and their advantages and limitations are made apparent. I think an adequate treatment of the photographic offset process would be illuminating and helpful. It is less expensive and in many respects much more satisfactory than letterpress printing. Although the mimeograph or other within-the-church devices can be made to produce very satisfactory letters, fliers, etc., the letterpress or offset processes are superior. They have an air of dignity and stability which is not obtained in any other fashion. The author's quotation from Sol Hess should be a good correction for those who feel that an intricate type face has the halo of religion about it. Hess comments, "It is our opinion that type faces intended for religious publications should be of the matter-of-fact variety with no unnecessary frills or furbelows."

The author makes no mention of a device called the "dekratool" which is a creation of the Remington Rand Co. By its use, any line drawing cut or printer's type can be cut quickly in a stencil and reproduced upon the mimeograph with almost letterpress results. In effect it is not far different from the use of "insets." A short cut in making even, right-hand margins on a mimeograph job may be made by determining the length of line desired before the first typing. When the material has been typed, a perpendicular line is drawn at the right of the last letter. One may quickly mark the places where extra spaces must be made and then, from the copy so marked, type the stencil at once.

Addressing machines are available at such low cost that even a small mailing list can be handled accurately, quickly, and inexpensively by using such a machine. Mr. Brodie has assembled testimonies of many persons on effective methods of keeping an address list up-to-date.

The author stresses the importance of detail in caring for mailings. It is very easy to lose the personal touch when many pieces of mail are going out. It is necessary to remember that the recipient judges the church by the neatness and completeness of the *one* copy which he receives. Letterheads tell more about a church ofttimes than the content of the letters written upon them. The type and color of paper and ink speak so loud that the reader cannot hear the message they carry, or else by them he is convinced of the sincerity of the message. The author gives good reason why even the number and color of stamps on any mailing piece is important. How stamps are affixed, the accuracy and neatness of folding, and the alignment of name and address are among the most eloquent portions of any mailing. Detailed co-operation with the post office is not only good psychology but good religion.

Mr. Brodie has rendered a valuable service to the church in assembling this encyclopedia. He has done even greater service in emphasizing the spirit and attitude in which the work must be performed.—***Leon M. Adkins.***

# *Commentary on the General Confession*

DOWN PEACOCK'S FEATHERS, *by D. R. Davies. Macmillan, 188 pp., $1.75.*

Religious books, generally, are of two kinds; those that grow out of the impulse to act, to do something about a situation; and those that express the need to stop and think, to look into the value of truths which are the mainspring of all our doing. Both are important. The emphasis on doctrine and on faith and works, wherever it is Christian, is co-equal; and there is in the literature of the church no better example of this co-equality than the historic General Confession.

The volume *Down Peacock's Feathers,* recently written by D. R. Davies of the Church of England, is proof of this fact. The book in its essence is doctrinal. It stresses the content of faith, the need of believing what is true. Its foundation is orthodox Christianity. But it is—perhaps for that reason—a modern book. The illustrations in it are taken from contemporary life; its temper is pragmatic; it is markedly evangelical and true to history; and the author wields in it a powerful, disillusioning weapon against the secular egoism and barbaric self-sufficiency of modern man.

The little book is a call to penance, to humility—and to hope. The title strikes at man's overweening pride, his intoxication with power, with the desire for tyranny through technology. It pleads, solicitously: "Good people . . . let us beware of . . . vain-glory . . . and (therefore) down peacock's feathers, down proud heart"; and it means, very plainly: "Considering what a helpless creature you are, under your showy coat-of-pride, stop your strutting." Dr. Davies calls the General Confession "a magnificent sledge-hammer"; and the sentence in it that deals the clean, direct blow our pride can least endure is this: "There is no health in us."

Ironically, and with keen analysis, Dr. Davies shows us that, with all our idealistic insistence on getting together under some sign of community, our egocentricity and the willfulness of our rebellion against God have resulted in the main only in this, a "human unity in sin." That is the book's introductory thought. From it follow the eight chapters that contain the burden of the argument. Briefly, it is this. Man, by nature, seeks not so much knowledge as power. His lust for power is his undoing. It is, therefore, the human will that is corrupted. By his will-to-power man has achieved a limited supremacy over nature, a control which (1) through the addition of modern technological science, and (2) transferred to the realm of social relationships, becomes a positive tyranny. This power is a *natural* but evil thing: it is "hydra-headed; crush it here and it will assume a new form there; in all human experience, power kills mercy." Yet this power, actually, is more a shadow than a reality. It is a concession to our human nature, a sign of our free will given us of God whose omnipotence is in the wondrous sufficiency of his love. Dr. Davies defines this love as "the power to grant freedom without desiring to limit or inhibit its exercise." Man, by his will-to-power, is free to destroy—even himself. His rebellious will, his technological knowl-

edge, his super-strength to wage war—contrasted to his helplessness to end it—are tragic proof of what man can do.

But man alone cannot *undo* the evil he has done. By our sins "we have offended against Thy holy laws," we read in the General Confession. God is holy; his sovereignty stands. He is king. His is a law which involves our existence, a law "whose writ runs everywhere—*and no nonsense.*" And we know it. This divine sovereignty is no priestcraft's claim. The proof is "man's universal and inescapable sense of guilt." The modern attempt by means of "aggressive secularism and ethereal humanism and good paganism," to destroy a sense of sin is a most sinister sign in the world today. To do evil with the freedom which divine love grants us is tragedy; but to rebel against the holiness and the sovereignty of God and to deny that sin exists is treason.

Anyone, says Dr. Davies, who wishes actually to see "original sin in operation," should survey "the ruins of a house in a badly-blitzed town in the west of England." The scene before him would dissolve, as if immersed in acid, the "rationalist delusion of the perfectability of human nature." History viewed solely as the course of human events is, in fact, a commentary on original sin. Rebellion against God is no small thing; it is written large in the records of the peoples and nations of the world. The General Confession sums up what the textbooks of history tell us in the words: "We have erred, and strayed from thy ways like lost sheep."

Sin is a two-edged sword. We read further in the words of the Confession: "We have left undone those things which we ought to have done; And we have done those things which we ought not to have done." The truth is here best seen when viewed socially. The "not-doing" of the right thing leads directly to the "doing" of the wrong thing. The one goes with the other in the thrust of the sword's blade. The sin of omission is recognized in the irrationality of the evil committed. Who is there among us that cannot see his own sin, and the sins of nations, in the "monstrous idiocy," as Dr. Davies calls it, of the wanton destruction of wealth? This paying of subsidies, for example, to American farmers for agreeing *not* to cultivate portions of their land; the immoral act of pouring tanks of milk down drains, while children go half starved for the lack of it—"the burnt coffee of Brazil; the burnt wheat of Canada; the burnt carcasses of the Argentine; the fish thrown back into the sea; the Dutch East Indies supplies of quinine wantonly destroyed"—do not these sins cut edge to edge with the sword of war?

Sin is a corruption of human nature which the grace of God alone can restore. Man is not wholly depraved. But his nature is corrupt: "There is no health in us." If any man's pride causes him to doubt that fact, let him look, says Dr. Davies, at the history of civilization. Of the twenty-one known civilizations, fourteen have dissolved into dust. Now these, dependng on our Western civilization, are threatened with an equal disaster. Yet on this road to political failure there is a divine signpost which, if we can read its warning, may save us in our imminent peril. It reads, in the words of the Confession: "O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent."

It is, besides this fact, resolutely the Father's will to give Christ's followers the Kingdom. That is the revealed meaning of History. Christianity, it is clear, is not the enemy of civilization, nor its servant, but its surviving and outliving master. It survived the collapse of medieval feudalism; and it has, within our time, withstood the hammer blows of an aggressive, ruthless atheistic revolution in Russia. "If religion is a chariot," writes Dr. Arnold Toynbee, "it looks as if the wheels on which it mounts towards Heaven may be the periodic downfalls of civilizations on Earth." That, very firmly, is Dr. Davies' own conviction; and on it we, too, may rest our faith for the world's ultimate redemption. Meanwhile, the most immediate task before us is to "live a godly, righteous, and sober life," to the glory of God.

*Down Peacock's Feathers* is an original and timely commentary on the General Confession. The book is written with the passion and irony of a modern prophet. Its best part is its ruthless and accurate diagnosis of sin. The doctrines of the Incarnation, of the Cross, of the Church as the living body of Christ, and of the mission and dispensation of the Holy Spirit are touched on and implied. Their treatment is within the scope but not under the direct focus of the writer's thought. If, therefore, the accent of the book is on repentance, rather than, more comprehensively, on the doctrine of divine redemption, that is where, according to the author's aim and today's most crucial need, it unmistakably belongs. We shall do well if, in this day of grace and of overshadowing judgment, of respite from terrorizing judgment, we resolve to tread down our pride, and casting all our false self-sufficiency into the dust, we humbly and contritely make historic Confession our own.

***—Henry M. Battenhouse.***

# *A Geologist Looks at Darwin*

ENOUGH AND TO SPARE, *by Kirtley F. Mathers. Harpers, 153 pp., $2.*

In this book a geologist looks at Darwin and Malthus in the light of the present world crisis. It is a refreshing reexamination of the theories of two men who have profoundly influenced human thought. In clear non-technical terms the author shows the fallacy of the Malthusian theory of population and the misstatement of Darwin's philosophy of survival. True, the world's population has doubled in the past seventy years. However, the resources of the earth are more than adequate to supply mankind. Into this part of the study, Dr. Mather brings his expert knowledge of geology, and the results are illuminating.

In the closing chapters of the book the author presents a severe indictment against isolationism and convincingly offers the case for world interdependence. He believes that co-operation is the basis of survival.

The problem of our modern civilization, however, is not lack of material resources. We have developed a technology which makes the world's resources available to us as never before. The difficulty lies rather in our ability to direct our control of the world's resources toward constructive and not destructive ends. We have the material means to build a civilization which could give man a level of material satisfaction undreamed of in the past. Has man the spiritual power to control the moral purposes of his moral institutions to attain this higher civilization?—***George W. Edwards.***

# *Conservative Reference*

THE WESTMINSTER DICTIONARY OF THE BIBLE, *by John D. Davis. Revised and Rewritten by Henry Snyder Gehman. The Westminster Press, 690 pp., $3.50.*

A one-volume dictionary of the Bible can be of great help to a busy pastor who takes seriously the task of interpreting the Scriptures to his congregation. He can often find in such a volume all the information he needs on a given topic, or have his appetite whetted so that he will go for more detailed information to the commentaries and larger dictionaries.

The present volume records the occurrences of all biblical proper names, suggests their original meaning, and gives aid in their pronunciation; contains biographical sketches of the major characters in the Bible; discusses critical questions regarding authorship, date, contents, and purpose for the various books of both testaments; gives brief outlines of the geography and history of ancient oriental lands; and contains other helps needed by the serious student.

*The Westminster Dictionary* first appeared in 1898 under the editorship of John D. Davis, late professor of Oriental and Old Testament Literature at Princeton Theological Seminary. It was subsequently revised several times, most recently in 1924. Since the latter date, so much progress has been made in biblical studies that Davis' successor at Princeton has now published a completely new edition.

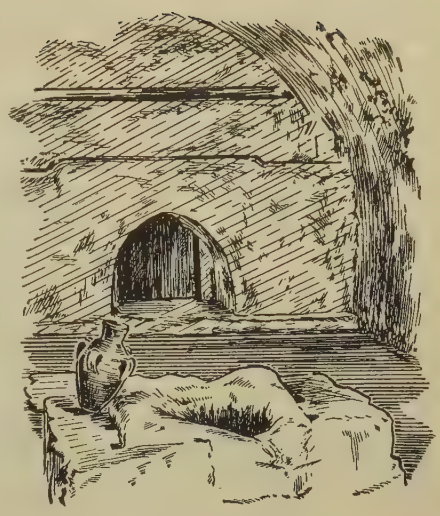
**Treading the Wine Press in Ancient Egypt**

*The Westminster Dictionary* is not a perfunctory and superficial revision. Professor Gehman explains in the preface that he has carefully revised every entry, rewriting most of them. Much old material which is now antiquated has been eliminated, and many original contributions have been made. As a result, this edition is, in both form and content, an entirely new work. Professor Gehman is primarily an Old Testament scholar, but he has had the aid of his New Testament colleague.

This reviewer has had *The Westminster Dictionary* on his desk for more than a month, and has frequently referred to it, reading many of the articles in full and glancing through others. I have found it to be very up-to-date in many subjects, particularly in the fields of archaeology and philology, and to be based upon careful and extensive scholarship. Professor Gehman is especially well-trained in linguistics, having a command of many ancient and modern languages. I have found his work especially strong in linguistic matters, and only less so in archaeological subjects.

**Worshiping at an Altar of Stones**

The viewpoint of this dictionary in scholarship is conservative, as one might expect, but it is not fundamentalist. The editor is well acquainted with "critical" views, and usually presents them with fairness, but his own conclusions are generally conservative—that is, more or less "orthodox." For example, he defends the Mosaic authorship of the Pentateuch, but in the article on Isaiah says that one may believe in the existence of a Second Isaiah (or a Third Isaiah) "without lowering his conception of Scripture." Concerning the New Testament, he declares that Hebrews is probably not Pauline, but considers Paul as author of I and II Timothy and Ephesians.



**Jacob's Well**

The attempt to be both conservative in attitude and sound in linguistic scholarship leads to strange and not unequivocal views regarding books such as Daniel and Ecclesiastes.

An important and extremely useful feature of this edition is a series of sixteen historical maps of Bible lands, with an accompanying index of names, which have been edited by Professors G. Ernest Wright and Floyd V. Filson of McCormick Theological Seminary. In these maps the latest techniques have been employed, and they are undoubtedly the most recent and accurate maps of their kind. Professors Wright and Filson now have in press a companion volume, *The Westminster Historical Atlas to the Bible*, which should be of immense interest to students of the Bible.

Another useful feature of this work is that it gives a phonetic transcription of all personal names, using the same diacritical marks and letters as those employed in *Webster's New International Dictionary*. It also contains suggestions as to the original meaning of these names (for all names in antiquity did have a meaning, whether we can recover them or not). The needs of the average reader of the Bible are kept in mind, rather than those of the professional scholar.

A few illustrations are scattered through the pages of this dictionary. They are not numerous, but well-chosen and generally clearly printed. A very sturdy binding adds to the usefulness of this work.

As the most up-to-date dictionary of the Bible, written from the conservative standpoint, this work is to be highly recommended.—***J. Philip Hyatt.***

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# *Mr. Huxley Views Today's Revolution*

ON LIVING IN A REVOLUTION, *by Julian Huxley. Harper, 242 pp., $2.75.*

Julian Huxley's *On Living in a Revolution* ought to be taken in the same attitude with which reasonable voters take their politics: they never "swallow a party whole." To say that we cannot swallow Mr. Huxley's book whole is not to say that the book does not have a high value.

Mr. Huxley, able journalist and professor of zoology, possesses a mind keenly alive to the issues which face the modern world. He is deeply concerned about the hunger and degradation and injustice which afflict masses of people today. He wants to use the powers of science to promote human welfare. He wants a world of co-operation in which the arts of peace will thrive. He wants democracy in the economic and social spheres.

Because he believes so strongly in his humanitarian ideals, Mr. Huxley is willing to do battle for them. Any man with such attitudes deserves the respect of churchmen.

Mr. Huxley's major thesis is that we are in a revolution, a "drastic and major change in the ideas and institutions which constitute the framework of human existence." This revolution is inescapable. We have left behind us forever the nineteenth century system of society, "and especially of economic *laissez-faire* and political nationalism." In the new world, new motives are becoming dominant—such motives as social security, health, housing, culture, recreation and amenity. There will be, in this new world, much more community planning, for we shall be living in the age of social man, an age "in which society will be more of an organic whole, tied together mainly by the living relations of human beings and organized groups of human beings instead of mainly by the cold impersonal forces of profit and economic competition."

*On Living in a Revolution* is actually a collection of essays which Mr. Huxley wrote at various times during this war. The book suffers from the limitations of any miscellaneous collection. There are interesting comments about the war, Darwinism, the technique of democratic planning, reconstruction and peace, and other vital subjects. Two chapters will be of particular interest to leaders of Christian thought. These chapters are on "Education as a Social Function" and "Philosophy in a World at War."

In the chapter on education, Mr. Huxley opposes religious education in the public schools of England and declares that Christianity is outmoded. A typical comment: "The Christian ethic and doctrine have played an essential role in shaping our civilization; but there are unmistakable signs that they no longer satisfy our modern societies, and that some new formulation, both in the moral and the intellectual field, is becoming urgent if we are to reach a common foundation of thought and values for our national life. The religious revival we hear about at the moment is clearly a temporary phenomenon, of the sort familiar to all sociologists, due to war emotionalism."

It is apparent that Mr. Huxley has failed to take account of the revolution in religious thought which has been taking place in the past few years. This revolution is having its effect in the church life of every nation. Out of the present crisis there is emerging a new Christian enterprise, realistic, tough, creative and sacrificial.

The chapter on "Philosophy in a World at War" appeared in *Fortune* magazine as an attempt to answer essays by William E. Hocking, W. L. Sperry, W. P. Montague, and Jacques Maritain. The reviewer read the essays by this group of eminent thinkers. It is clear that, in stating the biologist's positions on philosophy, Mr. Huxley failed to provide a satisfactory answer to the other writers.

Mr. Huxley defends the scientific method over against a conflicting mode of thought which "thinks in terms of absolutes—the absoluteness of truth, beauty, justice, goodness, themselves all deriving from an Absolute of absolutes, which is God." The scientific method, he says, "subjects the conclusions of reason to the arbitrament of hard fact to build an increasing body of tested knowledge. It refuses to ask questions that cannot be answered, and rejects such answers as cannot be provided except by Revelation."

The layman will wonder, of course, at the scientifically based philosophy that "enables us in the first place to cease tormenting ourselves with questions that ought not to be asked because they cannot be answered—such as questions about a First Cause, or Creation, or Ultimate Reality." Shades of Aquinas! Mr. Huxley is not recommending a philosophical task at all. The spirit of true science is a daring spirit. Where would science be if it had not been "tormented" by questions it could not answer? Would Mr. Huxley lead us into a way of impotent skepticism in the name of the scientific approach?

Mr. Huxley believes that the cure for the insufficiency of science is more science. Therefore, he chides the other *Fortune* writers for leaving out of their discussions the latest stage of development of the scientific approach—namely, the findings of Sigmund Freud.

Here again, Mr. Huxley fails to take full account of the revolution in Christian theology. Present-day theologians are not only paying their respects to Freud but they are showing how Freud's findings are helping to establish the points they have made about human nature all the time!

Mr. Huxley agrees with Dean Sperry that the problem which perplexes our present age remains the question of moral certitude. Mr. Huxley comments: "As Dean Sperry says, it is the loss of the 'ethical universals' with which Christianity has equipped Western civilization that creates the 'grave moral perplexities' of the present. This is where modern psychology enters the picture. For a justification of our moral code we no longer have to have recourse to theological revelation, or to a metaphysical Absolute; Freud in combination with Darwin suffice to give us our philosophic vision." Where there is no vision the people lose their restraints!

Mr. Huxley believes that a corollary of the facts of evolutionary progress is that "man must not attempt to put off any of his burden of responsibility onto the shoulders of outside powers, whether these be conceived as magic or necessity, as life-force or as God. Man stands alone as the agent of his fate and the trustee of progress for life." Come, come, Mr. Huxley! Any good Sunday school teacher can tell you that true religion is not putting off one's responsibilities upon outside powers. Of course, your scientific approach would not allow us to go back of biological processes and to ask *why* man stands alone.

The conclusion of the matter is that we sit at Mr. Huxley's feet when he writes so interestingly about the birds of St. Kilda or the way to combat animal pests in wartime. We applaud his sensitive spirit when he talks about ridding the earth of slums and miseries through the intelligent application of science to human problems. But we think his words on religion are naive, very naive.—***Woodrow Geier.***


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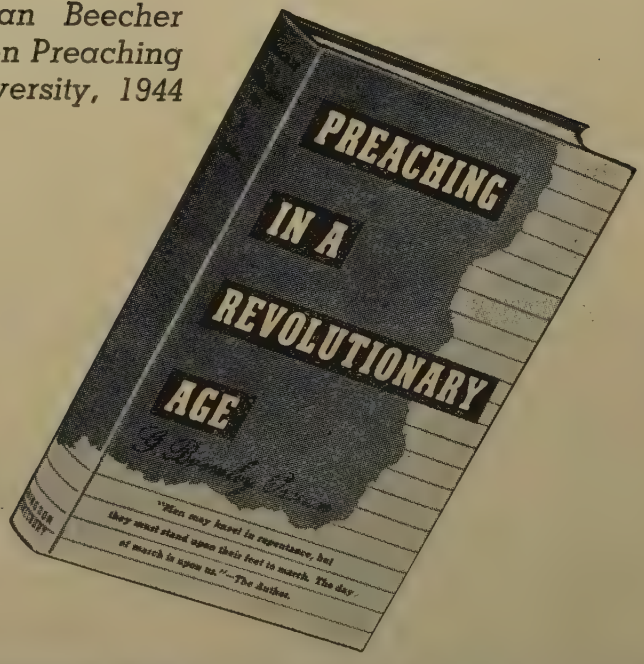
*The Lyman Beecher Lectures on Preaching Yale University, 1944*

*The Author*

Bishop Oxnam now serves Methodisms most populous area, New York. His previous episcopal charges were Omaha and Boston areas, and before being consecrated Bishop he was president of DePauw University. He is popular both as lecturer and as author of books on Christian solutions of social problems.

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# *New Work on Preaching Calls for Positive Note*

THE ART OF PREACHING, *by Arthur Allen. Philosophical Library, 93 pp., $1.75.*

Here is a most helpful book. It is written in a simple, plain style—the kind that the author recommends to preachers!

**G. Ray Jordan**

All will not agree with everything that Dr. Allen has written. As a matter of fact, there seems to be an inconsistency between the author's assertion that "after the first fifteen minutes or so most sermons begin to lose force and fire," and his insistence that all great preachers must be doctrinal. Great doctrines cannot be presented cryptically. Certainly he is right, however, when he says: "To hold correct doctrines may not be a proof of religious character, but to hold no doctrines at all is proof of the absence of religion." Moreover, he is justified in the assertion that when one tries to exhaust the subject he is much more likely to exhaust his hearers!

The emphasis which the author places upon the evangelical message will be deeply appreciated by all those who have been pained by the serious lack of such emphasis on the part of so many modern preachers. After all, the true ordination of the preacher comes when he receives the fire from heaven that makes his message both evangelical and evangelistic.

The author is also insistent in his appeal for a positive note in the message. Most readers will agree when he says: "Above all, he should be very familiar with the sayings and sermons of our Lord himself. All this preparation should be a great source of joy to the preacher, for if he does not find joy in preparing his sermons neither will his people find joy in listening to them."—***G. Ray Jordan.***

# *Flabby State of Religious Thought—a Commentary*

GOOD NEWS OF GOD, *by Canon Charles E. Raven. Harper, 104 pp., $1.25.*

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The point of view is that the Gospel is the power of God unto salvation. The Gospel was betrayed by scientists who discounted religion, and by theologians who have not related religion to the great issues of life. An adequate faith gives dynamic power for dealing with these issues. This faith rests in the fact of Christ and his conquest of evil. Through Christ man achieves spiritual health. It is He who gives meaning to life as he reveals the purpose of God.

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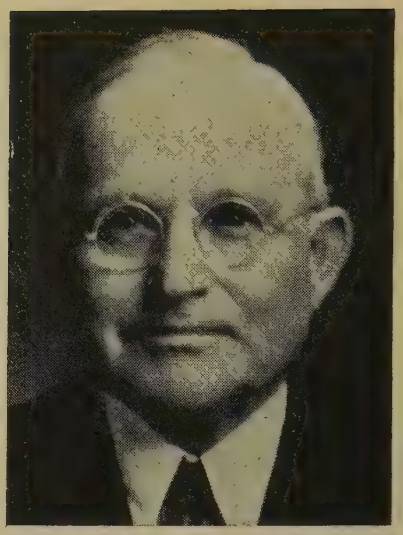
# *Aids for Rural Worship*

RURAL PEOPLE AT WORSHIP, by Edward Krusen Ziegler. Agricultural Missions Inc., 118 pp., $.35.

This book consists of worship programs and services of special significance to rural leaders. Materials have been gathered from many rural communities of the world, covering a large field in the planning of rural worship services. After an introduction dealing with "new paths to the presence of God," specimen programs which have been successfully used are given. Under Planting Festivals are services for blessing the seed, a service for plowing and planting, and services of seedtime and planting.

The next section deals with special Rural Sundays with programs for Rural Sunday, blessing of the fields, and a "Burmese Day of Prayer for the Cultivator and his crops."

A chapter on Harvest Festivals and Services follows, with a "First Fruits" service and with other harvest services observed in North China and Africa. A litany of the harvest with prayers suitable for harvest occasions is included in this section. There are dedication services for seed, the sower, the soil, a tree, and similar services. Services of thanksgiving for various objects and blessings are included also, as are programs for occasional services and for sacraments, baptisms, and weddings. The book closes with a short chapter on rural music.



A. W. Kirby

This book is of value more for what it suggests than for what it is. Some of the programs could be used with profit, but the leader who is interested in this kind of work will find suggestions which will enable him to develop for himself interesting and worth-while worship programs. Many of our rural sections need to have developed in them a sense of dependence on God and an appreciation of their obligation as stewards in the kingdom. The suggested programs will undoubtedly promote worth-while attitudes.

The pastor in rural work could profitably use many of the services suggested by this book. Homecomings and festivals are still a part of many communities and the pastor is wise who will give a religious outlook to all such services; in fact he could profitably be the leader in such movements. The dedication of homes and possessions as suggested by some of the programs will have a beneficial effect on any community.—***A. W. Kirby.***

# *On Jewish Contributions-- a Guide for Teachers*

GETTING ACQUAINTED WITH JEWISH NEIGHBORS, *by Mildred Eakin. Macmillan, 104 pp., $1.*

This book is a practical guidebook for church school leaders, with suggestions and methods enabling the teacher to foster in his classes an appreciation of the Jewish contributions to our culture. Case histories help to support the author's recommendations for better racial understanding.

There is an excellent section on Jewish symbolism, and also a chapter on the careers of outstanding American Jews.—***Vesta Whitley.***

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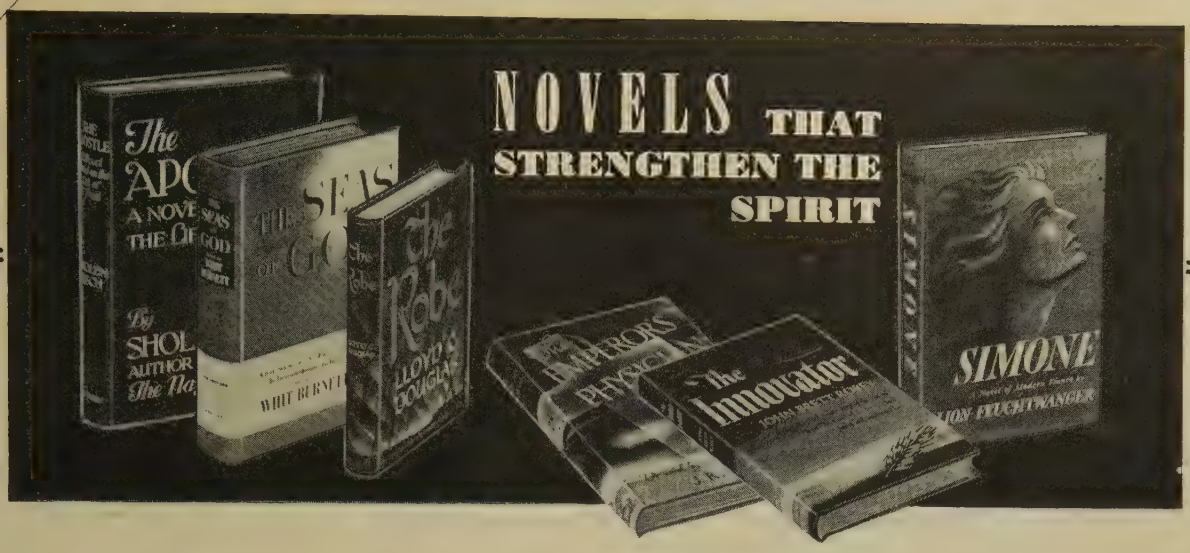


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*Time* Magazine has pointed out the factor that makes this unusual book mean so much to America: "While history happened 24 hours a day, the saloons, movies, theatres, night-clubs and brothels boomed as never before . . . men everywhere were also soberly re-examining their customs, ideas and beliefs, and a story of Christ's impression on earth, *The Robe* became a significant best-seller." Here in this moving story the lives of a pagan Roman soldier, his imperious Roman sweetheart and his Greek slave were entirely changed by a robe—a simple robe of country homespun gambled for and won by the soldier as its owner lay dying upon the central Cross. This is a book that demands, and receives, the attention of the whole world. 508 pages. (*HM*) .....$2.75

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With this volume the author concludes his tetralogy on the biblical story of Joseph and his brothers. Here Joseph emerges as the practical idealist, the exile who has made his adopted land his own. A successful man, wise, cunning and with a great gift of administration, he also has learned to laugh. The narrative sticks faithfully to relevant chapters of Genesis. (*AK*)..$3.00

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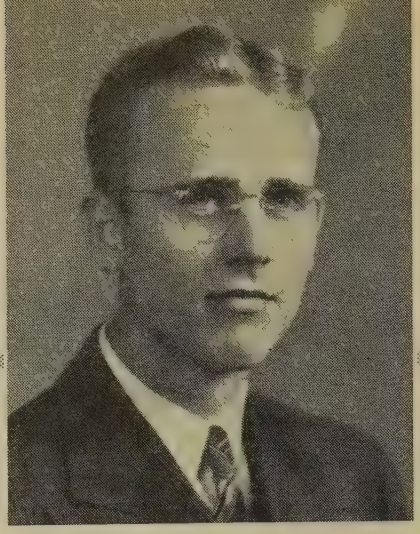
ON THEORY & PRACTICE

# Getting Out



By DALE E. STRONG

**As director of religious education for three years at a church of 2,400 members, Dale E. Strong learned that only by long-range planning could a large church work efficiently. Later he tested in a small church the ideas he learned in the large church and at seminary. In this article, Pastor Strong describes the methods of planning at First Methodist Church, Missouri Valley, Iowa, where he now serves.**

"PLAN your work, then work your plan." This has been accepted as the motto for the year by the members of the First Methodist Church, Missouri Valley, Iowa. It is our conviction that the formulation of challenging, forward-looking goals is just as essential for the church as for a business, and it is everywhere apparent that that man is most successful in his business who lays his plans well in advance, and in close co-operation with his associates and department heads.

For three years (between college and seminary) I served as director of religious education at Grace Methodist Church, Des Moines, Iowa. In this great church of 2,400 members, it was apparent that, unless the staff of the church and the organizational leaders met at the beginning of the year to map out in broad outline the program for a year ahead, there would be unnecessary duplication of effort, conflicts in meetings and purposes, with important areas of church work left untouched. Grace Church tried out a program of long-range planning. It worked with amazing effectiveness.

I believed such a program of planning was necessary for the small church, too. In two charges, we have tried it; and it has worked.

The minister as spiritual and organizational leader of the church is primarily responsible for setting up objectives, visualizing, and dramatizing them before the church membership. But he must not work alone. If he does, he may remain alone!

In The Methodist Church, provision is made for a Committee on Policy. In our opinion, this is the most important committee in the church.

It is the responsibility of the Policy Committee, of which the pastor is chairman, to survey the entire work of the church, to formulate and recommend goals and objectives to the official board or first quarterly conference, and then to take a regular inventory throughout the year concerning the working of the plan.

### Representative Committee

Since the policy committee plans the work for the entire church, it should be representative of the entire church. Its members should be drawn from each major organization or committee and should represent every age-group.

Care must be taken to see that the policy committee does not become so large that it is unwieldy. A membership of from eight to fourteen members will, we believe, fit the needs of the average church.

The policy committee meets at the beginning of the new church year. At the first meeting, an outline of every department of the church's program is placed on the blackboard. It is important to visualize the church as a whole before considering its parts. Then the strength and weakness of every organization and area of the church's work are discussed. Additional information and facts will be needed in some areas. Assignments are then made to members of the committee to study, survey, and talk with individual persons and groups, and to report their findings at the next meeting.

We have discovered that it requires at least four full meetings to objectify the work of the entire church and to formulate goals for the coming year.

After the policy committee has planned in outline form the objectives and goals for the year, and the official board has accepted them, these objectives must be visualized and dramatized before the entire church. We use a quarterly news letter of about sixteen pages in which the recommendations are printed.

But this is not enough. The plans for the year need to be placed in visual form before the entire congregation. To place on a large board or chart in the front of the church an outline of the goals for the year, having the heads and chairmen of organizations and committees make the presentations to the congregation on a Sunday morning, will work wonders! When folks *see* a plan on paper and *feel* the enthusiasm of those who pledge leadership in achieving the stated objectives, the entire church will surge forward.

It is essential that throughout the church year the objectives be kept before the people. The policy committee should meet at the close of each quarter to "take inventory." Wherever increased attention is needed they should give it. The objection may be advanced that this is carrying the work of the committee too far. I do not find it so. They are to recommend and guide. They "plan the work"; the organizations and committees "work the plan." I believe it is the responsibility of the policy committee and the pastor to see that the objectives are continually before the church.

### The General Divisions

The policy committee can more effectively outline its objectives if the work of the church is first divided into general areas. This year we made the following divisions: *pastor, evangelism, religious education, worship organi-*

*zations, special recognitions, finance, buildings and equipment.*

After each of these areas had been thoroughly discussed and notes had been taken by the secretary and the pastor, typewritten copies were prepared for the consideration, discussion, correction, and acceptance of the committee at its next meeting.

Objectives were listed in outline form under the headings suggested above. We began with the objectives of the pastor. If the parishioners know that the pastor has planned his work they will enter more readily into a plan for the church. How many pastoral calls are contemplated? What about the pastor's plan for study? What is to be his reading program? Has he set regular hours for study and visitation? What about sermon preparation?

### The Preaching Program

During the summer vacation period it is my practice to plan in rough outline my sermons for the entire year, for both morning and evening services. In the top file drawer of my desk is placed an envelope (letter size) for every Sunday and every service, with the date and title of the sermon on top. Under this is a brief outline of the sermon. In my reading and study, whenever a valuable idea thrusts itself into consciousness, or a clipping "fits," it is placed inside the envelope. In this way a veritable storehouse of material is collected, and when the week for delivery arrives, I am not confronted with intellectual famine but can draw from the overflow of accumulated material and ideas.

This method does not mean that I am tied to a mechanical, pre-arranged schedule any more than are the other areas of the planned program. Adjustments can be made, and the people expect them to be made.

This procedure was explained to the policy committee and to the official board. It is amazing how quickly and eagerly a church will plan its work when it knows the preacher has planned his.

After the general objectives of the pastor were stated and discussed, the policy committee turned its attention to the field of evangelism. This is the core of the church. It was decided that our evangelistic efforts needed to be personalized. We recommended, therefore, the division of our parish into small geographical areas with a captain and a lieutenant over each area. The captain and the lieutenant were to be responsible for revitalizing interest in the church among those not active, inviting and bringing new people to church, leading prospects to decisions for Christ, calling on the sick, and notifying the pastor of the need for any special calls. Parish-wide visitations were proposed for September and March. Recommendations were made concerning the instruction and integration of new members in the church, the contacting of those on non-resident rolls, and the holding of preparatory classes for children and youth.

### Religious Education

The policy committee next took stock of the religious education work in the church. The church school, Methodist Youth Fellowship, vacation Bible school, released time weekday instruction, visual education, summer training conferences for youth, laboratory schools for teachers—all came in for their share of discussion. Goals were set in reference to study and attendance and the creation of needed groups such as a pre-school nursery class during the church hour.

Under the heading of worship the morning and evening services came under surveillance. Everything that contributes to an improved worship experience was discussed. The choirs, physical and architectural arrangements, order of worship, and communion were considered. In order that the committee might know the reaction of the congregation to various parts of the worship service, the pastor had prepared a questionnaire which had been filled out on a preceding Sunday.

Next, every organization within the church was discussed. Recommendations concerning the creation of new organizations, such as the Wesleyan Service Guild, and the improvement of existing organizations were made. Each organization was requested to set up its own goals for the year, following the suggestions of the committee.

Special recognition for individuals and groups in the church were proposed. It was recommended that members who are married in the church be presented with a white Bible. Copies of *The Upper Room* were to be given all shut-ins. New members were to be presented with the pamphlet *The Methodist Primer*. Cards were to be sent and suitable literature given to the sick.

The policy committee completed its recommendations by offering suggestions concerning finance, building and equipment. Increases in benevolent giving were set and co-operation in the Crusade for Christ pledged. Stewardship emphasis for the month preceding the every-member canvass was planned. A three-year schedule for the amortizment of the church building debt was adopted, and various repairs and additions to the building and property set down.

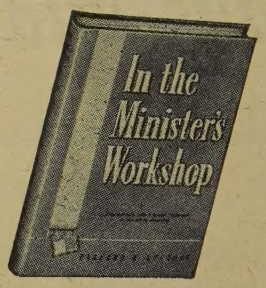
We have found that there are very significant values in planning our work for the year. We know where we are going as a church; we can visualize objectives. The entire church moves forward together as our people work, as one concerted whole, toward achieving those objectives. At the close of the year we can more accurately ascertain our achievements as a church and see where the emphasis needs to be laid in the coming year.

# Books for the Preacher's Library

## In the Minister's Workshop

***Halford E. Luccock***

"Halford Luccock is one of the great preachers who knows how to help others to be better preachers. In his latest volume he takes the reader into his own study and shares with him methods which he has himself found fruitful. His sparkling humor and his masterful use of the clinching illustration appear on almost every page. There is a great wealth of suggestive counsel about the literary form of the sermon, the finding of materials for the sermon, its structure and outline, its delivery, habits of study, the use of the Bible, the use of the voice, the treatment of social questions in the pulpit."—*Religious Book Club Bulletin* $2

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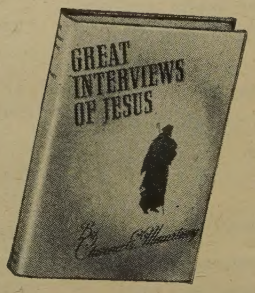
## Great Interviews of Jesus

***Clarence E. Macartney***

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***Alyene Porter***

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# *For a more beautiful Christmas Program....*

## BETHLEHEM BACKGROUND PANORAMA

The little town of Bethlehem, in lifelike panorama, brings to your Christmas program all the wonder and beauty of the age-old story. Pictured in the scene are the shepherds watching their flocks by night, the Wise Men guided by the star, and Bethlehem itself illuminated with the brilliant star that marks the Savior's birthplace. The panorama is lithographed in full colors, on heavy paper, and is made up of three sections which are easily erected to form one immense scene to cover the entire front of a hall or auditorium. Full directions for assembling and hanging the background are supplied. Over-all size approximately 25 feet long and 7 feet high.

*Please order by number.* **CK-6252-OH** ..... **$3.95**

## CANDLELIGHT SERVICE SETS

Illustrations at left shows our complete Candlelight Service set. With each set, we include a full supply of handy drip protectors as shown at the front of the photograph. These are included for both the large and the small candles and assure complete protection for members of the congregation. Order by number below.

★**KM-125.** contains 125 4½-inch candles; 6 12-inch candles; 1 17-inch candle **$3.00**

★**KM-250.** Contains 250 4½-inch candles; 6 12-inch candles; 1 17-inch candle **$5.00**

★**KM-500.** Contains 500 4½-inch candles; 6 12-inch candles; 1 17-inch candle **$7.50**

## CHRISTMAS CANDLELIGHT SERVICE FOLDER

Planned for the churches and Sunday schools which desire a program with a large percentage of lay participation. Old Christmas hymns and gospel readings make up the bulk of the program. Choir and group of vested girls have important parts. Beautifully printed in colors from expensive process plates.

★**GW-1** ..... *100 for* **$2.00**; *500 for* **$8.75**; *1,000 for* **$15.00**

## POPULAR CANDLELIGHT SERVICES

**THE NEW YEAR,** *by Virginia Mae Wood.* A Candle-Lighting Service—not a drama. This beautiful New Year's Service, taking place with the Communion Table in the foreground is very effective and challenging. It has a candle-lighting consecration service in which all may participate. A leader, two readers, twelve apostles of the year (12 girls), candle-lighters and a choir or quartet are the participants ..... **35¢**

**THE LIGHT OF MEN,** *by Mattie B. Shannon.* One scene. 16 men, 2 women, 2 readers, choir, congregation. (Only 6 main characters). Time, one hour. A Christmas service which emphasizes the light of service, the light of prophecy and the spreading light. *each,* **35c**; *dozen,* **$3.60**

**A SERVICE OF LIGHTS AND THE GREAT LIGHT,** *by Mattie B. Shannon.* Two Candle-Lighting Services for the Christmas Season. The first requires the minister, 2 readers, and choir. The second, 8 men, 2 women, minister, reader, choir, and organist. *each,* **35¢**; *dozen,* **$3.60**


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# Divine Invasoin

¶ Did he send Him, as a man might think, on a mission of domination and fear and terror? Indeed He did not, but in gentleness and meekness He sent Him, as a king sending his own son who is himself a king; He sent Him as God, He sent Him as man to man, He sent Him with the idea of saving, of persuading, not of forcing; for force is no part of the nature of God. He sent Him as inviting, not as pursuing man; He sent Him in love, not in judgment. For He will send Him in judgment; and who shall stand before His presence? (Dost thou not see them) flung to the wild beasts, to make them deny their Lord, and yet unconquered? Dost thou not see that the more of them are punished the more their numbers increase? ¶ These things look not like the achievements of man; they are the power of God; they are the proofs of His presence.

—From *The Epistle to Diognetus*, an ancient Christian document.